

THE
CHRISTIAN REMEMBRANCER.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Narrative of Six Months' Residence in a Convent.* By REBECCA THERESA REED, late Inmate of the Ursuline Convent, Mount Benedict, Charlestown, Massachusetts. Reprinted from the American Edition. Loughborough: Cartwright. Pp. 54.

THE policy of the Roman court, in the grand design of defrauding and enslaving the world, was materially altered externally by the event of the Reformation. Bold and daring before the success of Luther, it appears to be wary and crafty since the struggles of that wonderful man restored to a benighted world the intercepted rays of the Day-spring from on high. It is true that in Spain and Italy the Inquisition, in alliance with the ruling powers, utterly rooted out the professors of religion with a desperate contempt of human life and human suffering; but in countries whose princes were either inclined to the reformed opinions, less papally keen in the thirst for blood, or more scrupulous in admitting the exercise of that atrocious authority which might, in the event, be directed against themselves, the Romanists have found it more expedient and commodious to attack the Church of Christ with cautious and treacherous stratagem; and most skilfully have these wily perverters availed themselves of the altered circumstances of society to advance the kingdom of error. The present is the age of democracy and popularity; the "grim wolf," therefore, no longer attempts to seize "with privy paw" upon the youth of our Universities, where too many panoplied champions of the gospel would be found ready to resist the attacks, but he seeks his victims among the great masses of the community. In those populous districts which are unfortunately beyond the attractive influence of our Church, and most insufficiently supplied with the means of sound religious instruction, the Romanist emissaries are actively engaged; they attempt to dazzle the weaker minded by the splendour of their ceremonial worship, or,

creeping into houses, entangle the more acute in the webs of controversy. Bold assertion and bold denial generally impress the minds of the wavering and half-informed, and no men are more deeply skilled in the various points both of defensive and offensive controversy than the Romish priesthood, or are less scrupulous in the mode of polemical warfare, provided they attain any immediate end,

“ ————— turpes
Litibus *ærcerent* linguas, pulsoque pudore.”

In the United States of America the field is more open to them. The feverish, morbid state of religious feeling, or the unfixed, unstable, and ignorant scepticism which is too prevalent throughout the greater portion of the Union, are equally advantageous to the purposes of the Roman policy: the progress, accordingly, of Romanism is rapid, and America is regarded as a very promising object of papal attention and ambition.

* One of the most powerful instruments employed by the papists in that country, is more sparingly used, or rather is less known in England. Convents of the order of Sisters of Charity, who visit the sick, and of the Ursuline order of nuns, who devote themselves to the education of their own sex, are springing up in all directions. The first, often composed, no doubt, of meritorious and benevolent individuals, (however their exertions may be perverted to serve the object of superstition,) are ready to avail themselves of those seasons of sorrow and sickness when the mind is most open and alive to religious and devotional suggestions; the latter occupy themselves in training the future wives and mothers of American citizens—the earliest and the most effective teachers and transmitters of religion. What consummate tact and skill does this arrangement of the children of this world display!

Nevertheless the wisest manœuvrers sometimes fail: the work before us exhibits the rare example of an escape from Romish entanglement. It has excited very deep interest in the United States, and will probably for a time somewhat embarrass the astute promoters of pravity and superstition.

Rebecca Theresa Reed* appears to be the daughter of a farmer, residing near Charlestown, Massachusetts. In 1826, when about thirteen years of age, she was much impressed by the conversation of a Roman Catholic young lady, her schoolfellow; her glowing description of the happiness and holiness of the nuns of Mount Benedict, near Charlestown, affected her sensibly, “probably (as she remarks) owing to the peculiar state of my feelings.” She soon requested of her parents permission to enter the convent; they evaded the proposal,

* The Narrative, and subsequent publications upon the subject, contain but few notices of Miss Reed's personal circumstances, and those in a confused order. Her station in society was evidently humble.

and sent her, for the benefit of her health, to visit her friends in New Hampshire. This expedient for a time succeeded in diverting her thoughts from her design; but the death of her mother deeply affected her, and unsettled her mind. The advice of a pious and judicious friend would at this juncture have been of great value. Miss Reed's family belonged to the Episcopalian Church, and it is to be lamented that her friends did not invite the counsel of some Clergyman qualified to direct into a wholesome channel the inquiries of this young person. She unfortunately found a friend who confirmed her impressions of the excellence of a monastic life; she had contracted an acquaintance "with *Miss M. H.* a domestic in Mr. H. I. K.'s family at Charlestown." After her mother's death, "*Miss M. H.* came to our house (says Miss Reed), and begged me to keep her as a domestic a little while, as she had no place." This lady, whom we aristocrats would call a servant of all work, was a Roman Catholic; she seems to have effectually influenced the weak and delicate mind of her young *principal* (mistress, we presume, we must not write,) and at length introduced her to the Superior of the convent. It is to be observed that Miss Reed had attended a course of controversial lectures in Boston; and we cannot avoid remarking, that public, indiscriminate, controversial discussions, unless very cautiously conducted, sometimes cause more perplexity than satisfaction in the minds of the uneducated and wavering. The account of her interview with the Superior is told with much simplicity.

We were invited by a lay sister to sit; who, after retiring, in a few moments made her appearance, requesting Miss H. to see her in another room. Soon after the Superior came in, and embraced me with much seeming affection, and put the following questions to me:—how long since the death of my mother; whether I ever attended the Catholic church, or knew any thing of the principles of their religion; what I had heard respecting them; of their order; my views of it; what progress I had made in my studies; whether I had attended much to history; knew any thing of embroidery, drawing, or painting, or any other ornamental work; whether I had ever assisted in domestic affairs? After which questions, taking my hand, she said, "O, it feels more like a pancake than any thing else." She inquired in what capacity I desired to enter the institution, whether as a recluse or a scholar; whether I had done attending school, &c. I replied that I did not consider my education complete; that I wished to go into the school attached to the nunnery on the same terms as other pupils, until I had made sufficient progress to take the veil and become a recluse; that my father was averse to my becoming a *nun*, but I was of opinion that he would concur with my Episcopal friends in not objecting to my becoming a *pupil*. In the course of the interview, the Superior conversed much upon the Scriptures, and intimated that I ought to make any sacrifice, if necessary, to adopt the religion of the cross; repeating the words of our Saviour, "He that loveth father or mother more than me, is not worthy of me," &c.—P. 5.

Miss Reed was now rapidly becoming a proselyte.

At a subsequent interview, the Superior desired me to see the bishop or clergy, remarking, she believed I had a vocation for a religious life, and the

bishop would tell me whether I had or not. She also asked if I was acquainted with a Catholic friend who would introduce me to the bishop, and mentioned a Mr. R. who would introduce me to him. I was unacquainted with Mr. R., but had seen him at my sister's house in Boston. She said that the bishop or Mr. R. would discuss the matter with my father, and reconcile him to Catholicity. After consulting some friends who were in favour of the Catholic religion, I consented to see Mr. R., who, being requested, called at my father's, gave me some Scripture proofs of the infallibility of the Romish Church; as, "Thou art Peter, and upon this rock I build my church, and the gates of hell shall not prevail against it:" and "Whose sins ye retain they are retained, and whose sins ye remit they are remitted." "He that will not hear the church, let him be to thee as an heathen man and a publican." He (Mr. R.) desired I would secrete the paper upon which the texts were quoted. He then took his leave, saying he would call to see me in town soon, at the Misses S., when he would introduce me to the Bishop.

I will here remark, that previous to my joining the community, I heard of many miracles wrought by Catholic priests. Mrs. G. brought a lady one day in a chaise to show me her eyes, which were restored by means of a priest, Dr. O'F. She, as Mrs. G. stated, was totally blind; but having faith in miracles, she knelt to her confessor, requesting him to heal her. After touching her eyes with spittle and holy oil, she "immediately received her sight."

Before the next interview with the Superior, I visited my Protestant friends, the Misses S., when Mr. R. called and proposed to introduce me to the Bishop. He accordingly accompanied me to the bishop's, and introduced me as the young lady who wished to become acquainted with the tenets of the church, and recommended to him by the honoured mother the superior, with directions for his ascertaining my vocation as a fit subject for a recluse. The Bishop asked me if I knew the meaning of the word "nun;" how long I had thought of becoming a nun; my opinion, and the opinion of my friends, in regard to Catholicity; and as my feelings were easily wrought upon, more particularly at this time, questions were put to me which more mature deliberation leads me to think were put under the impression that I was very ignorant, and which were very unpleasant for me to answer. He even went so far as to judge my secret thoughts, saying he knew what was then passing in my mind. I then took my leave, undecided what course to pursue, and very little edified by the conversation of the Right Rev. Bishop. The bishop gave directions to Mr. R. to purchase a Catechism of the Catholic Church in the diocese of Boston, published with the approbation of the Right Rev. Bishop Fenwick; which I refused to accept.

About a week afterwards I called upon the superior, and made her acquainted with my conversation with the bishop; likewise with my refusal of the Catechism. On learning that my desire was still strong to become an inmate of the convent, she smilingly said, that for one so young as I was to wish to seclude myself from the world, and live the life of a Religieuse, was impossible. I remarked, I did not like the bishop so well as I expected. She exclaimed, "Oh! he is one of the servants of God; he did so to try your vocation;" and said that I should like him better the next time I saw him. After recommending me to pray for grace, she caused me to kneel and receive her blessing; after which, she embraced me, and I returned to my father's house. I shortly after visited the Misses H. in Charlestown, and was introduced to Mrs. G., who was acquainted with the tenets of the Catholic Church, and also with Mr. B., the Catholic priest. After a short acquaintance with her, I was requested to converse with Mr. B., the priest; which I did, and liked him very much. He also supplied me with books, from which I learned that I ought to venerate and receive the religion of the Catholic Church as the only one and true religion.

On Good Friday evening I heard the most affecting Catholic sermon, in Charlestown, I ever listened to, upon the passion of our Redeemer. I soon

after visited at Mrs. G.'s, where I saw a fine drawing, exhibiting the peaceful and flourishing condition of the Holy and Apostolic Church, until the time of the Reformation, under Martin Luther. Mrs. G. recounted the sufferings of the Catholic Church in consequence of this "pretended" reformation. My friends will understand, that by this time I had become a constant visitor at the convent.—Pp. 5—7.

Mrs. G(raham), mentioned in the above extract, was a Romanist friend of Miss Reed's, apparently in communication with the Ursuline Superior; she finally prevailed upon Miss Reed to enter the convent.

She advised me to leave my father's house, and all for the sake of Christ. She said she would procure me ornamental work, which would support me, independent of my relatives, &c. which she did. I thanked her most heartily, and told her I thought I should be happy, if I were certain of going to a cloister. She gave me her word that I should. I then took up with her advice, and left my friends, I thought for life, as I had no doubt but that I should soon enter the convent, resolving to leave all for the love of God, and to consecrate the remainder of my days to his service. I believed Mrs. G. to be my sincere friend, and an Episcopalian, as she had always told me she was, and placed myself under her protection. After visiting some Protestant friends, I found means to procure my clothing, &c. and went immediately to reside opposite the Catholic church. I employed myself while there in doing ornamental work for my Catholic friends, and also in working lace for the bishop, the altar, &c. About this time I was offered compensation, but refused it, and received a present of ten dollars, a crucifix, a pearl cross, and two books, with my name stamped upon them in gold letters; which presents I received as tokens of kindness and friendship. And wishing to deny myself of anything worldly, I gave up what jewellery I had; telling them I knew of no greater sacrifice I could at that time make, than to give up all the treasures my dear mother left me. I also gave my globe and gold fish, which were a present to me. At that time I thought I was *holy*, and could hardly speak to a Protestant. I had read many Catholic books. My time was wholly employed in working for the Catholics, except my hours for meditation and prayers.—Pp. 8, 9.

Having been rebaptized, Miss Reed was admitted into the monastery.

On Sabbath morning, August 7th, 1831, I was attended to the gate of the convent by my friend, Mrs. G. I was shown into the public parlour by the lay sister, and was requested to kneel down and continue my devotion until the Superior made her appearance. She soon came, and made a sign for me to follow her. She led the way into a long room, darkened, at one end of which stood a large crucifix, made of bone, which I was afterwards informed was made of the bones of saints. The Superior told me, in a whisper, it was the time of silence. But after arranging my dress, she took from her toilet a religious garb, which she placed upon my head, and bade me kiss it, saying it had been blessed by the Bishop. She then pronounced a short Latin prayer, while I was kneeling, at the same time giving me her blessing. After this, she conducted me into another apartment, where was a stranger whom she called a postulant; and giving me permission to speak, she left the room. A lay sister then entered the room with refreshment; after partaking of which, we had permission to walk in one particular path in the garden. This stranger picked up a pear, and began to eat it, and invited me to do the same; which I declined, being acquainted with the rules of the convent, which are very strict, as will be learned in the course of the narrative. She did not regard the rules so strictly as the Superior required, who, being made acquainted with her conversation by separately questioning us, sent her away, as she said, to another order; but I now know that this was not the case.

To return to our walk in the garden: the bell rang, when we were immediately conducted to the Religious Choir; and here the Superior caused me to kneel three times before I could suit her. After the performances were over, which consisted of the office of adoration to the Blessed Virgin and prayers to the saints, repeated in the Latin tongue, of which I knew nothing, we proceeded to the refectory, where we partook of our "portions." After saying Latin, we kneeled and kissed the floor, at a signal given by the Superior on her snuff-box. Before eating, one of the Religious said, "*In nomine Domini nostri Jesu Christi,*" all making the sign of the cross, and responding "*Amen.*" After receiving our portions, we performed several devotions, such as kissing the floor and repeating Latin, while the "*angelus*" was ringing. On entering this room, the "*novices*" kneel and repeat the "*Ave Maria,*" kiss the floor, and seat themselves for recreation, according to the Rules given by the Superior, entitled "*Rules by the Reverend Mother.*" The following are the Rules, which were enclosed in a gilt frame, and suspended in the community; and it is the duty of every novice to read them at least once a week.

1. To rise on the appearance of a superior.
 2. When reprimanded, to kneel at once and kiss the floor, until the signal be given to rise.
 3. When speaking of the superior, to say *Our Mother*; when speaking to her, and to the professed Choir Religious, *Mamère*; to say *Sister*, when speaking to the Novices; of them, *Miss*; and of the professed choir, *Mrs.*; to say *our* or *ours*, instead of *my* or *mine*.
 4. To say "*Ave Maria*" every time we enter the community.
 5. Before entering any room, to give three knocks on the door, accompanied by some religious ejaculation, and wait until they are answered by three from within.
 6. Not to lift our eyes while walking in the passage-ways; also never to touch each other's hands.
 7. To stand while spoken to by the bishop or superior, and kneel while speaking to them; to speak in a particular tone.
 8. If necessary to speak to the superior during the time of silence, approach her kneeling, and speak in whispers.
 9. Never to leave a room without permission; giving at the same time our reason.
 10. To rise and say the "*Hour*" every time the clock strikes, except when the bishop is present, who, if he wishes, makes the signal.
- The following are the written "*Rules and Penances of our Holy Father, Saint Augustine,*" together with those of Saint Ursula, as near as I can recollect. They are read at the refectory table every week.
1. To kneel in the presence of the bishop, until his signal to rise.
 2. Never to gratify our appetites, except with his holiness the bishop's or a father confessor's permission.
 3. Never to approach or look out of the window of the monastery.
 4. To sprinkle our couches every night with holy water.
 5. Not to make a noise in walking over the monastery.
 6. To wear sandals and haircloth; to inflict punishment upon ourselves with our girdles, in imitation of a saint.
 7. To sleep on a hard mattress or couch with *one* coverlet.
 8. To walk with pebbles in our shoes, or walk kneeling until a wound is produced. Never to touch any thing without permission.
 9. Never to gratify our curiosity, or exercise our thoughts on any subject, without our spiritual director's knowledge and advice. Never to desire food or water between portions.
 10. Every time, on leaving the community, to take holy water from the altar of the Blessed Virgin, and make the sign of the cross.
 11. If a Religious persist in disobeying the superior, to be brought before the bishop of the diocese, and punished as he may think proper. Never to smile except at recreation, nor even then contrary to religious decorum.

12. Should the honoured Mother, the Superior, detect a Religieuse, whose mind is occupied with worldly thoughts, or who is negligent in observing the rules of the monastery, which are requisite and necessary to her perseverance and perfection in a religious life, she should immediately cause her to retire to her cell, where she could enter into a retreat.

I shall now continue my narrative of the remainder of the first day. At recreation, the Postulant and I had permission to embrace, in a new form, the Religieuse. After that they congratulated me on my success, saying they had ever prayed for me since they had heard of my vocation. The evening bell for the Latin office now rang, and we assembled at the choir, where we performed such ceremonies as I before named, until the time of retiring. As we were strangers, the superior conducted us to the infirmary, where other novices were preparing to retire, and before leaving it, bade us not to rise until we had orders. Next morning being holy day morning, the bell rang at three, instead of four, as it usually does, for meditation, in the choir. While the *angelus* was ringing, at five A.M. we were called to attend Complin and Prime, until half-past six; then Litany to the Saints. After Litany, the bell rang for diet in the refectory every morning, except Friday, on which day we assembled for confession to the Superior.

The manner of confession to the Superior is as follows: the room is first darkened, and one lighted wax taper placed upon the Superior's throne; and she is considered as filling the place or station of the Blessed Virgin. After taking their places in the greatest order and silence, the Religieuse responds. Then the lectress reads from a book called Rules for the Ursuline Order, by Saint Ursula, about complaining of the cold, our clothing, food, &c. &c. They sit on their feet during the reading, a posture *extremely painful*. The reading finished, the Superior whispers to the Sisters to approach her separately, which they do; each one in her turn approaches, and repeats the following: "Our Mother, we acknowledge that we have been guilty of breaking the rules of our *Holy Order*, by lifting our eyes while walking in the passage-ways; in neglecting to take holy water on entering the community and choir; failing in respect to our Superior, and veneration to our Father; failing in religious decorum, and in respect to our vows—poverty and obedience; for which we most humbly ask pardon of God, penance and forgiveness of you, our Holy Mother." As each one finishes, the "Holy Mother" gives her advice and penances, and her blessing; they then kiss her feet, and sometimes make the cross with their tongues on the floor; then making their inclination, they retire to the choir to perform the penances.

After they are all assembled in the choir, the Superior says, "*Kyrie eleeson*;" and they all answer, "*Kyrie eleeson*;" the Superior says, "*Christe eleeson*;" and they answer, "*Christe eleeson*," &c. She then says Litany to the Saints in Latin, beginning with "Sancta Maria," and they respond, "Ora pro nobis," &c. &c. This ceremony is very solemn. It is performed until eight o'clock, A.M. when we receive our portions, sitting on the floor. The bell rings at half-past eight for young ladies' recreation. Then we attend to study until a quarter before eleven; then private lecture until eleven; then the bell rings for the examination of conscience till a quarter past eleven; then for diet. The services at diet are, after repeating Latin:—first, they seat themselves in order upon a bench, first crossing themselves, in their appointed places, on one side of a long narrow table; before each one lies a small linen napkin or servet, rolled around another small cloth, containing a knife and fork; beside each servet is a plate, containing the "portion;" then the superior enters and passes along to her table, at the head of the room, the nuns making their inclinations as she passes. She then makes a signal on her snuff-box, and the Religieuse, whose turn it is to speak, says, "*Benedicite*:" the Superior answers "*Benedicite*;" and so it continues, in a similar manner, from one to the other, the "Efficient" repeating a Latin prayer. The Superior then makes the signal for the lectress to read from the Lives of the Saints and Martyrs, while the others

are eating. When the signal is given, each one rolls up the knife and fork in the napkin, and lays it as she found it; (they also open it at a signal) and the one whose turn it is to do so, after kissing the floor as a token of humility, takes from the drawer a white apron and a basket containing a napkin, and after putting on the apron, brushes the fragments from the tables into the basket, and takes the servets, making her inclination to each one. She then takes the articles off the Superior's table, one by one in a napkin, in a solemn manner. If any eatables fall on the floor, they must be taken up in a napkin, and not by any means with the bare hands.

After this, the Superior makes a signal, and the lecturess and before-mentioned Religieuse kneel in the middle of the floor and kiss it, and immediately rise and join the others in repeating the Latin prayers; after which the lecturess rings the angelus. During this ringing, they all kneel and repeat it; then assemble in the community for "recreation." During this they are permitted to converse with one another, but in a particular and low tone, and only on such subjects as the Superior shall give them; if she be absent, the conversation is usually on the subject last read at the table; and they work during the time. After recreation, public lectures take place, and at one o'clock the bell rings for "visitation" to the altar; which, with the Vespers, occupy us an hour and a half. Then the Rosary is said. On hearing the bell again, we all assemble in the community, where there is a "point of prayer" read. Then lessons occupy us until five; meditation and reflection half an hour longer; then the bell again rings for diet, where we go through the observances before named; then recreation forty-five minutes; then the *miserere*, during which the bell rings; then public prayers in the choir; then the *Benedictus* rings, and the lay sisters come up into the choir. Matins, lauds, and prayers continue from seven until nine o'clock, when we retire while the bell is ringing, except those who attend lessons and penances. This concludes a day and its services. The same course was pursued every day except Fridays and Sundays, when there was some variation.—Pp. 11—17.

Poor Miss Reed, however, quickly discovered that she had mistaken her vocation. She appears to have possessed sound sense as well as lively imagination. Deprived of the means of grace and edification—her Bible, intelligible public worship and instruction, &c. &c. the superstitious observances which replaced them soon ceased to interest her. Before her formal reception into the noviciate she began to mistrust the sincerity of the professed piety of her new friends, and very shortly afterwards a revolution took place in her opinions, not only with respect to conventional life, but also the Romish system itself. The austerities imposed upon a nun, named Mary Magdalene, and the disclosures elicited from another, Mary Francis, who subsequently escaped, greatly contributed to this result. (We may observe, that each nun assumed upon her reception a new name. Most Roman ecclesiastics, male or female, display a string of aliases to their names; that assumed by Miss Reed was Mary Agnes Theresa.)

I was particularly hurt in witnessing the austerities put on a Religieuse, named Sister Mary Magdalene, who came from Ireland. Once, while reciting the office, she, by accident or losing breath, spoke in a lower key than she should; at a signal from the Superior, she fell prostrate before her desk, and remained so for one hour, until the office was finished, when she had permission to rise. This was the first time I thought the superior had done wrong.—P. 19.

She asked me, at another time, what I thought was the reason of my teacher's crying; (her name was Miss Mary Francis) I replied I did not know. She said it was the operation of the Holy Spirit, and her devotional feelings were very deep.

The next day, while we were at our recreations, Miss Mary Francis appeared in great distress from some cause, and in tears. She soon after pencilled a few lines, and approached the Superior kneeling, &c., and presenting the paper; she appeared confused and very angry, and bade her take a seat. After this, the Superior thought it necessary for me to retire to the infirmary and take an emetic, which I did the next day. The day after this I had orders to take medicine, which I was averse to, and on my declining, the infirmarian made the sign of the cross a number of times, and told me it was the Superior's orders, and I could not avoid taking a part of it. I remained in the infirmary two days without a fire, and the weather was very cold. I had then permission to go to the choir, where I immediately fainted, at which the Superior was angry, and said in a whisper, she had told me I ought not to have any feelings.

For a while sister Mary Francis was not present at the office and recreations as usual, and the Superior gave as a reason for her absence, that she was ill. But it will be necessary for me to leave for a moment Miss Mary Francis, and speak of Miss Mary Magdalene. The latter was put over me as a teacher in the room of Mary Francis, whom I then supposed to be sick; but I afterwards learned that she was confined, that she might have a better opportunity to clear herself of the temptations of Satan. Sister Mary Magdalene told me she was about to leave this world, and wished to give me some advice. She said she thought it was God's will to take her to himself. After reminding me of the respect due to the Superior, and of my negligence in not kissing the floor in the choir, and of my looking up while walking in the passages, she then spoke of sister Mary Francis; said she would soon be able to give me lessons as before; but wished to know which of the novices I thought had the best vocation for a religious life, and which one would be most likely to return to the world. To the latter I replied, "Sister Mary Francis." She asked why? I said she did not appear to observe the rules so strictly as the others. She asked me if that would be any inducement for me. I replied, "No, not *that*." She appeared unable to talk, but notwithstanding her weak state and trembling hands, she sewed all the time. I told her it gave me pain to see her distress herself so. With a peculiar emphasis she said, "Sister, *obedience!*" and, in a very affecting manner, made the sign of the cross.

While at my lessons one day, in the hours of silence, the Superior and Mother-assistant came, wishing me to tell them where Miss Mary Francis was. I replied, I had not seen her. They left the room, and soon Miss Mary Francis entered, in tears. The Superior followed, and seizing her by the arm, shook her violently, threatening to punish her for disobedience, and wished she had a *cell austere enough* to put her in, and exclaimed, "Shame! shame! you 'disedify' Miss Mary Agnes." She then told her not to feign sickness again, but to show by her appetite her illness. After the penance of kissing the floor, &c., she gave her a number of prayers to copy for the Protestant scholars; and from that time we were watched with the greatest scrutiny. The next day the Superior gave me permission to write to my father. She said Miss Mary Francis was crazy, and she should not keep her in the convent more than a month longer, if she did not reform. Mary Francis' grief will be well recollected by those in the public apartments. The next day I wrote to my father. The letter was corrected by Miss Mary Francis, who was not crazed, as stated by the Superior. I then whispered to her, it being the time of silence, and asked the cause of her grief. She wrote on a slate, "she could not." A Religious was in the room, watching us very narrowly, and to mislead the Religious, she reminded me of making false syntax.—Pp. 20—23.

Two or three days after this, I met Miss Mary Francis at my lessons in the community, and again asked her to tell me her distress by writing on the slate,

or I would tell the Superior I could not learn of her. She begged I would not, and told me she was under a solemn obligation not to make known the cause of her grief. She asked me if I was happy; I told her I was not to see her unhappy, and again entreated her to tell me the cause of her tears. She said I must not tempt her to break her promise; for if we were detected in conversation, she would be made still more unhappy. I then asked, if she had recovered from her illness, why she did not go to her class, &c. She said the Superior had forbidden her, but she could not answer any other questions. I had formed a strong attachment for this young lady, and it gave me pain to see her so distressed.

At next recreation, the Superior sent us word to meet the Bishop in the meditation garden. Sister Mary Magdalene being too exhausted to walk as fast as we did, the Bishop asked who that was, and being told, he burst into a laugh, and said, "Sister Magdalene, when are you going to heaven?" She replied, in a voice scarcely audible, "I have no will of my own, my lord; whenever it shall please God to take me." She thought she should not live to see Christmas.—Pp. 23, 24.

At my next lesson I told Mary Francis if she did not explain to me the cause of her grief, I should certainly tell the Superior; for I could receive no benefit from her instructions while she was so confused, and the Superior had reprimanded me for not learning my lessons; and I promised if she would tell me I would not inform the Superior. She replied, that she could not answer me *then*, but would think of it, and give me an answer in the afternoon. Accordingly, in the afternoon, a Religieuse being present, watching us, she communicated what I desired to know by writing on a slate, and desired to know if I was happy. I answered, that I did not like the Superior so well as formerly. She then wrote, that while at prayer and meditation she concluded it was her duty, particularly as I was dissatisfied, to give me some advice, and considered her promise before made was not binding; and receiving from me a promise of secrecy, she proceeded to say that she hoped she should be pardoned, if any thing wrong was said by her, as my whole happiness depended on the words she should communicate. "I am," says she, "kept here by the Superior, through selfish motives, as a teacher, under a slavish fear, and against my will. I have written several letters to my father, and have received no satisfactory answer; and I have for a long time felt dissatisfied with my situation. The Superior has failed in fulfilling her promise, not complying with the conditions on which I was received; which were, that as she was in need of a teacher, particularly in French and music, I might take the white veil, and leave whenever I chose; and my taking the veil, 'as it was only a custom,' should not compel me; and that my obligations should not be binding. My father thinks I can leave at any time, for I do not believe he has received my letters."—Pp. 24, 25.

At my lesson in the afternoon I again conversed with Mary Francis concerning the letter, and requested her to inform me how my happiness was concerned. She said still that the letter read to the community was a forged one; that Mrs. I. was her aunt and sincere friend; and did her father know her sufferings, and the treatment she received from the Superior, he would prosecute her; that she feared the Superior as she did a serpent. She then advised me not to bind myself, after my three months' "test" or trial, to *that* order, by complying with the rules of "reception," any farther than would leave me at liberty to go to another if I chose; and I must not think, because they were wicked, that the inmates of all convents were so. I assured her that although I had thought there were none good but Catholics, I now believed there were good and bad among all sects. She then requested me not to betray her, and told me the Superior intended to keep me there for life, and she thought it her duty to warn me of the snares laid for me. She disliked that order, and wished me to inform her why, and in what manner, I had come there. I related to her then, and during the next afternoon, all the

particulars. She appeared very much surprised to learn that my friends had been opposed to my coming, as the Superior had told her that they had put me there for life. She said she had been taken from the public apartment, because she had been seen weeping by the young ladies; that should the Superior refuse to let her go, she should, if possible, make her escape; and named a Religieuse (Miss Mary Angela) who had made her escape before.—Pp. 25, 26.

I have now come to that part of my narrative in which I must again speak of the sufferings of sister Magdalene. One day she came from the refectory, and being so much exhausted as to be hardly able to ascend the stairs, I offered to assist her, and the Superior reprimanded me for it; saying, her weakness was feigned, and that my *pity* was false pity. She then said to sister Magdalene, after we were seated, in a tone of displeasure, if she did not make herself of use to the "community," she would send her back to Ireland; on which sister Mary Magdalene rose and said, "Mamere, I would like —." The Superior cut short what she was going to say by stamping upon the floor; and, demanding who gave her permission to speak, imposed on her the penance of kissing the floor. The Superior, after this, imposed hardships which she was hardly able to sustain, frequently reminding her that she had but a short time to work out her salvation, and that she must do better if she did not wish to suffer in purgatory. The Superior questioned me about my feelings—wished to know why I looked so solemn. I told her I was ill from want of *exercice*; that I was not accustomed to their mode of living, &c. She said I must mention it to my confessor, which I did. The next time the Bishop visited us, he was in unusually high spirits, and very sociable; and he related several stories which are not worthy of notice in this place. He again asked sister Magdalene when she thought of going to that happy place to receive her crown of glory. She replied, "Before the celebration of our divine Redeemer's birth, my lord." He said she ought to be very thankful that she was called so soon.—P. 27.

Not long after this Mary Francis (Miss Kennedy) escaped from the convent. Miss Reed, although much dissatisfied with the community, consented to enter the noviciate.

Not long after this, at private confession, I was questioned very particularly in regard to my views of remaining there for life. I told my confessor, that I was convinced that order was too austere for me, and immediately burst into tears. He endeavoured to comfort me, by saying, I was not bound to *that* order for life; I could go to *another* order. I asked him if I might see my friends. He answered, "Yes." After receiving a promise from him that I should go to any other order I chose, I consented to take the *vows*.—P. 30.

Meanwhile, sister Mary Magdalene was employed in the refectory. According to the Bishop she was a saint; and he said there was a saint's body in the tomb (one of the late sisters) which remained undecayed. I heard the Superior, about this time, tell Miss Mary Magdalene to burn all her treasures, or she would suffer in purgatory for her self-love, and she was afraid she did not suffer patiently, for she appeared romantic. Mary Magdalene fell prostrate at the Superior's feet, and said she would fulfil any command that should be laid upon her. The Superior gave her a penance to kiss the feet of all the Religieuses, and asked them to say an Ave and a Pater for her; after which she lay prostrate in the refectory until the angelus rung. One communion morning, as I rose and was dressing, I took some water as usual to rinse my mouth, and all at once Mary Magdalene appeared greatly agitated, and even in agony; made signs and crosses to signify that I should commit a sacrilege were I then to approach the communion; and I then recollected that nothing must be taken into the mouth on the morning before this sacrament. I relate this to show the state of her mind. The Superior one day requested

the mother-assistant to get the keys of the tomb, and to have a good place prepared for Mary Magdalene, who forced a smile, saying, she should prefer hers near the undecayed saint's bed.—P. 31.

On one of the holy days the Bishop came in, and after playing upon his flute, addressed the Superior, styling her *Mademoiselle*, and wished to know if Mary Magdalene wanted to go to her long home. The Superior beckoned to her to come to them, and she approached on her knees. The Bishop asked her if she felt prepared to die. She replied, "Yes, my lord; but, with the permission of our Mother, I have one request to make." They told her to say on. She said she wished to be anointed before death, if his lordship thought her worthy of so great a favour. He said, "Before I grant your request, I have one to make; that is, that you will implore the Almighty to send down from heaven a bushel of *gold*, for the purpose of establishing a college for young men on Bunker Hill." He said he had bought the land for that use, and that all the sisters who had died had promised to present his request, but had not fulfilled their obligations; "and," says he, "you must shake hands in heaven with all the sisters who have gone, and be sure and ask them why they have not fulfilled their promise, for I have waited long enough; and continue to chant your office with us while here on earth, which is the sweet communion of saints."—P. 32.

She lived rather longer than was expected, but her penances were not remitted. She would frequently kneel and prostrate all night long in the cold infirmary, saying her rosary and other penances, one or two of which I will mention. She wore next her heart a metallic plate, in imitation of a crown of thorns, from which I was given to understand she suffered a sort of martyrdom. This I often saw her kiss and lay on the altar of the crucifix as she retired. Another penance was, the reclining upon a mattress more like a table than a bed. A day or two after this, the Superior, Mother-Assistant, and Mary Benedict, ridiculed the appearance of Mary Magdalene, because of the dropsy, which prevented her appearing graceful, and because she was disappointed in not going to heaven sooner. The Superior gave her some linen capes to make, and said, "Do you think you shall stay with us long enough to do these, sister?" She took them, and said, "Yes, Mamere, I thank you."—Pp. 33, 34.

The Bishop, in one of his visits, spoke particularly of the cholera. He told us we must watch and pray more fervently, or "the old Scratch would snatch us off with the cholera." It was recreation hour; but Mary Magdalene was in the refectory. When she came to the communion, she appeared like a person in spasms; she tried to say "Ave Maria," and immediately fainted; we were all very much alarmed. At that moment the bell called us to the choir for visitation and vespers. When I retired, I felt much hurt to see Mary Magdalene in the cold infirmary, but did not dare to express my feelings. Next day, at recreation, the Superior, Mother-Assistant, and Mrs. Mary Benedict, made a short visit to Mary Magdalene, and on returning they told us she was better, and, in a spiritual sense, well; for she had refused taking her portion, or any thing eatable, as she did not wish to nourish her body, because the will of God had been made known to her in a vision. We all had the promise of conversing with her, but we were so constantly employed in our various offices that we had no leisure.

The next day, it being my turn to see that all the vessels which contained holy water were filled, &c., I had an opportunity of looking at Mary Magdalene. Her eyes were partly open, and her face very purple; she lay pretty still. I did not dare to speak to her, supposing she would think it a duty to tell of it, as it would be an infraction of the rules. The next night I lay thinking of her, when I was suddenly startled, hearing a rattling noise, as I thought, in her throat. Very soon, sister Martha (the sick lay nun) arose, and coming to her, said, "Jesus! Mary! Joseph! receive her soul;" and rang the bell three times. The spirit of the gentle Magdalene had departed.—Pp. 34, 35.

We must omit the progress of Miss Reed's unhappiness and disgust; but from one extract it will be seen that the counsels of Peter Dens are carefully attended to in America.

Having only a few minutes to stay at confession, I had until this time kept the secret of my friend Mary Francis; but the Bishop perceiving that I grew more discontented, endeavoured to comfort me, by saying that I was not bound to that order; but he wished to know more particularly my reasons for disliking it, and began to threaten me with judgments, and observing my agitation, said he *must* know what lay so heavily on my mind. He asked if it was any thing connected with the sickness and death of Mary Magdalene. I told him, "No, not that in particular; I do not like the Superior." He said I must tell him instantly all the wicked thoughts that had disturbed my mind, and asked me various improper questions, the meaning of which I did not *then* understand, and which I decline mentioning. I was so confused, that I inadvertently spoke Mary Francis' name, and begged his pardon for listening to her; and he immediately exclaimed, "Ah! I know all; confess to me what she told you, and do not dare to deceive me; you cannot deceive God." I told him *nearly* all that had passed between Mary Francis and myself.—P. 36.

Who can wonder at the zeal of the first Reformers against the base hypocrisy of this synagogue of Satan? "Oh, my soul, come not into their secret; unto their assembly my honour be not thou united!" Miss Reed's resolution to attempt an escape was finally fixed by the discovery of a plan for entrapping her, and conveying her into Canada.

After this the Superior was sick of the influenza, and I did not see her for two or three days. I attended to my offices as usual, such as preparing the wine and water, the chalice, host, holy water, vestments, &c. One day, however, I had forgotten to attend to this duty at the appointed hour; but, recollecting it, and fearing lest I should offend the Superior by reason of negligence, I asked permission to leave the room, telling a Novice that our Mother had given me permission to attend to it; she answered, "O yes, sister, you can go then." I went immediately to the chapel, and was arranging the things for mass, which was to take place the next day. While busily employed, I heard the adjoining door open, and the Bishop's voice distinctly. Being conscious that I was there at an improper hour, I kept as still as possible, lest I should be discovered. While in this room, I overheard the following conversation between the Bishop and the Superior:—The Bishop, after taking snuff in his usual manner, began by saying, "Well, well, what does Agnes say? how does she appear?" I heard distinctly from the Superior, in reply, that, "According to all appearances, she is either possessed of insensibility or great command." The Bishop walked about the room, seeming much displeased with the Superior, and cast many severe and improper reflections upon Mary Francis, who, it was known, had influenced me; all which his lordship will well remember. He then told the Superior that the establishment was in its infancy, and that it would not do to have such reports go abroad as *these* persons would carry; that Agnes must be taken care of; that they had better send her to Canada, and that a carriage could cross the line in two or three days. He added, by way of repetition, that it would not do for the Protestants to get hold of these things, and make another "fuss." He then gave the Superior instructions how to entice me into the carriage, and they soon both left the room, and I heard no more.—Pp. 44, 45.

It was with considerable difficulty that Miss Reed effected her escape from the convent, and eluded the attempts of her Romanist friends to betray her again into the hands of the Superior. She, however,

returned in safety to her father's house, and re-entered the pale of the Church.

The Narrative throughout bears internal evidence of truth and accuracy, being confined to a simple detail of facts. It will probably make a great and salutary impression in a country where men have very little leisure for speculative controversies, and more regard for practical effects than barren opinions. For ourselves, we are led by its perusal to inquire anxiously whether the scenes here narrated may not this day be repeating in our own country, in those conventional establishments which are now too numerous, although probably not so numerous as in the United States? Here are secret societies, bound by secret oaths, yielding implicit obedience to the authority of a chief, who swears unlimited allegiance to a foreign power! May there not be some gentle Mary Magdalene now perishing under the murderous torture of the christianized Juggernaut? Some wretched Mary Francis struggling in the cruel grasp of that monster who can firmly hold, by his active and nimble extremities, the victims whom he darkens that he may seize? And wherefore should not all these establishments be placed, as in France, under the superintendence and control of the magistrate, who should have the power of freely and uninterruptedly questioning each individual respecting her inclination to remain in the convent; and in the event of a wish to quit it, of immediately conveying her to the place of her choice? But the pyrrhonic votaries of modern liberalism would, we fear, hesitate in taking so decided a step in the maintenance of truth and justice, because they would thus seem to interfere with that which calls itself a religion. It is also with regret that we perceive, in some highly respected quarters, an attempt to damp the just and necessary zeal now springing up against Popery. Yet Rome is bold, offensive, and proselyting. Why must the Church, in an age of unbounded energy and activity, display a compromising timidity? Is it from an apprehension that this zeal may, as at the time of the Reformation and of the Great Rebellion, swerve into a wrong direction, and ultimately oppose the true discipline and just government of the Church? But of this result we can scarcely perceive any signs which can alarm us. The majority of the most influential opponents of Romanism are, at the same time, the most zealous maintainers of primitive, apostolical institutions and practices. And where can be found a more decided enemy than Rome to primitive catholicity? We are struck by the *insecurity* which prevails in that Church respecting the basis of Catholic truth. That infallible power, which has already schismatically changed the doctrine of the Universal Church in the points of the rebaptization of heretics, and the communication of the chalice to the laity, and which has usurped and vitiated the authority of the Episcopate, by refusing to true Bishops that which the

Universal Church gave and gives them, merely because they reject a usurpation which the Universal Church knew not, may hereafter add and take away from the column of truth whatever it will. It is therefore a power which can be most successfully opposed by the lovers of primitive antiquity, and opposed in a manner which will not justify those who mistake the reverse of wrong for the right. And this leads us to remark, that in an edition of Miss Reed's Narrative, republished in London, the circumstance of Miss R.'s religion being, before and after her residence in the convent, that of the Episcopal Church, is made a pretext for a violent attack upon the Church of England, which is accused of preparing the mind for Popery by her admission of ceremonies and her rejection of non-episcopal ministrations. Now with regard to this last, we may observe, that it is no longer a practical question. Into the abstract inquiry of the possible validity of non-episcopal orders under certain circumstances, it is now unprofitable to enter. The early Reformers admitted the apostolicity and excellence of Episcopalian government, but pleaded an imperious necessity, which some English writers allow, and consequently relax in their case a demand of rigorous conformity. We believe that in thus yielding to the law of need, they admit no more than in some similar cases even the Church of Rome allows; but this necessity has long ceased, and with the necessity the license granted by the Church. The continental Churches might long since have conformed to the apostolical model; the Dutch Church might, at a very early period, have obtained orders from the neighbouring Episcopate of Denmark and Sweden, or, no doubt, from England; the French Church might have done so, *possibly* since the Regent's administration, certainly in the reign of Louis XVI. Switzerland, like Holland, has possessed an opportunity of completing their Reformation on the episcopal standard for centuries. Surely those Churches who have not embraced these opportunities must now be regarded as estranged from truth, rather than debarred from a privilege. Nor let them complain if we refuse to violate those good and holy customs which their own Reformers admitted and commended. Our adherence to them is far, very far, from encouraging the objects of Popery; they afford us sure ground to rest upon in our controversy with Rome, whereas the dissenting and continental Churches stray into a comfortless latitudinarianism, with which an expert Romanist can readily deal. We present a bolder front to our adversaries when we say, and offer to prove, that "we have no such customs, *neither the churches of God.*" We have heard a wish expressed in France for the foundation of a national Church upon the English model; and we doubt not, whatever be the sneers of our antagonists, that the visitations of Bishop Blomfield and Bishop Luscombe will advance the cause of sound religion: a Reformation founded upon the

principles of that which took place in the Church in England, but modified according to the dispositions, habits, and manners of the people, is the only one, we are convinced, which will ever be successful on the greater portion of the continent of Europe.

ART. II.—*The Classic and Connoisseur in Italy and Sicily: with an Appendix, containing an Abridged Translation of Lainzi's History of Painting.* By the Rev. G. W. D. EVANS. In Three Vols. 8vo. London: Longman and Co. 1835. Pp. 1445.

IF, as some will have it, the present age may not inaptly be styled the age of book-making, it would seem to be indebted for this epithet at least as much to books of travels as to any others. There is scarcely any region, however remote or inaccessible, whither our rambling countrymen have not penetrated, and of which they have not favoured us with a description. Not a few of these wanderers, however, are still content to tread the beaten track; and of the many Trips, Tours, Journals, Diaries, &c. with which the press continually teems, no inconsiderable portion is devoted to the description of Italy and Sicily—countries, one would have thought, described already even to satiety. So, indeed, seems to have thought the author of the work now before us: and yet it is from the very multiplicity of books that have been written on this hackneyed subject that he derives his plea for the manufacturing of one more. This, which looks a little paradoxical at first, appears so no longer, when we find that the writer's object is to condense the various accounts of his predecessors, and thus to furnish a more full and accurate description of those interesting countries than has yet been given in any single work.

Such, as we learn from a modest and well-written preface, was the object which the author kept constantly in view during a tour through Italy and Sicily; nor do we think it too much to say that he has executed his task with great taste and judgment.

The author crosses the Alps by the Mont Cenis; visiting Turin, Genoa, Pisa, &c., in his way to Florence; the attractions of which latter place detain him a considerable time. He then passes on to the Eternal City, where the relics of departed grandeur, the treasures of ancient and modern art, and the superstitious observance of Popery, by turns excite his admiration and disgust. He then proceeds to Naples, an abode which he finds no less attractive than Rome itself; whether he saunters through the Museo Boronico—the depository of those numberless curiosities and works of art discovered at Herculaneum and Pompeii; or whether he rambles over the Phlegrean Fields, or ascends the neighbouring

Vesuvius, or visits the disinterred Pompeii, and the majestic temples of Paestum. Having feasted his eyes with these charming scenes, he takes a sparonara (a sort of roomy undecked boat), in company with five others; crosses over to Stromboli; ascends to its ever-blazing crater, and, after a three days' detention on the island by contrary winds, arrives, in spite of the dogs of Scylla and the whirlpools of Charybdis, safely at Messina—not without enjoying, during the passage, a glorious view of the gigantic Ætna—

“Soaring snow-clad through his native sky
In the wild pomp of mountain majesty!”

At Messina our traveller and his *compagnons de voyage* hired a cook and a number of mules, (for Sicily, albeit, prolific of scientific men, has as yet produced no Macadam), and proceeded by way of Cefalù and Termini to Palermo—that city which the Sicilian poets describe as set like a beautiful pearl, in the “Conca d'Oro;” the name they give to the mountain belt, by which it is almost surrounded. Thence our tourist journeys on through Monreale, Alcamo, Trapani, Marsala, and Sciacca, to Girgenti; passing in his way the Temple of Segeste and the enormous ruins of Selinunte. An examination of the site of Agrigentum, with its stately temples, crowning the southern edge of the elevated platform on which the city stood, affords employment for several days. He then directs his steps to the interior of the island, the “Umbelicus Siciliæ,” as Cicero calls it; that “fair field of Euna,” where—

“——— Proserpine gathering flowers,
Herself a fairer flower, by gloomy Dis
Was gathered.”

Thence our tourist traverses the desolate Leontine Fields, in his way to Syracuse; and, after a careful survey of the site, rather than of the remains, of that celebrated city, pays a visit to Catania and the summit of Ætna. He then crosses over into Italy; retraces his steps to Rome; and, traversing the Apennines by the Loreto road, visits Bologna, Ferrara, and Venice—the latter still interesting, even in its decline. Padua, Vicenza, Verona, Mantua, and Milan, conduct him, by easy stages, through the heart of Lombardy; and the Pass of the Simplon gives him the last glimpse of Italy.

From this rapid sketch of the route pursued by our traveller—and, while we cast our eyes over it, we can easily imagine how it happens that scarcely any tourist, of either sex, can refrain from furnishing some record of such a tour; for we much doubt whether we ourselves could visit such interesting scenes without oftentimes exclaiming in the words of Tasso—

“Quanto mi gioverà narrare altrui
Le novità vedute, e dire, Io fui!”—

from this rapid sketch, it will be perceived that it was his object to describe all that is usually deemed most worth seeing in Italy and Sicily—a task in which, we repeat, we think he has been most eminently successful. Our limits will not allow us to corroborate this opinion by quoting from the work itself so largely as we could wish. From the title prefixed to it we were led to expect a somewhat detailed account of the Florentine, Vatican, and Neapolitan galleries; nor were we disappointed in this expectation. We subjoin the following remarks on Raphael's *Madonna della Seggiola*, as a specimen of the manner in which the author contrasts the observations of different tourists.

"The *Madonna della Seggiola* unites the most opposite graces; there is a refined elegance joined to a diffident simplicity, with a gentle tenderness pervading the whole expression of her figure, which realizes all one's conceptions of that mother, from whom the meek and lowly Jesus derived his human nature." Such is Matthew's opinion of this famous picture. Moore, however, appears to have regarded it with a less favourable eye. He tells us that he visited the Pitti in company with an English country gentleman, who greatly admired the picture in question, so long as he fancied it represented a mere peasant with her child; but that, on being told it was meant as a representation of the Virgin, he forthwith changed his tone, professing that he thought the figure utterly destitute of that dignity, which a woman, conscious of being the object of divine favour, would naturally feel. This story may well be doubted. How any English country gentleman, even though, like the one in question, he should "know as little of painting as his pointer," could have reached the heart of Italy—a country where Madonnas are "as plenty as blackberries"—without at once recognising the subject of such a picture, it would be difficult to imagine. The truth seems to be, that Moore was determined to say something new upon the subject; and this was no such easy matter; for the merits of the work having been duly appreciated already, novelty was only to be had at the expense of absurdity. So just is that observation of Sir Joshua Reynolds, that "a man who thinks he is guarding himself against prejudices by resisting the authority of others, leaves open every avenue to singularity, vanity, self-conceit, obstinacy, and many other vices—all tending to warp the judgment and prevent the natural operation of his faculties."

By way of rendering the work more attractive to the amateur, the author has added, in an Appendix, an abridged translation of Lanzi's *History of Painting*; in which the lives of all the great masters are given nearly at full length. The following extract from the life of Raphael may serve to give some idea of the elegance of this translation. Speaking of Raphael's exquisite talent for *expression*, Lanzi goes on to say—

Nature, as I have already remarked, had endowed him with a liveliness of imagination, which, transporting him in idea to the scene he was about to represent, however fictitious or remote, and thus making it in some sort real and present, rendered him capable of conceiving and of entering fully into those very emotions which the personages of the story must themselves have felt; nor did this vivid conception of his subject ever desert him till he had portrayed the emotions in question with that air of reality which he had either observed them assume in the countenances of others, or with which he had invested them in his own mind. This rare faculty, so seldom met with even among poets, and so much more seldom among painters, no one ever possessed in a more eminent degree than Raphael. His figures seem to be actually inspired with

the different passions of love, desire, fear, hope, and joy : seem actually under the influence of anger, or else possessed with a spirit of placability, lowliness, or pride, just as best accords with the subject in hand : insomuch that the spectator, on regarding the countenances, the expressive looks and gestures of his figures, oftentimes forgets that they are but the work of art ; he finds his own feelings excited, chooses his side, and fancies himself an actor in the scene before him. There is yet another delicacy of expression to be found in his works ; and that is the felicity with which he depicts the various gradations of the passions, whereby a man may perceive at once whether they are only just commencing their career, whether they are on the increase, or whether they are already on the wane. He had, in his intercourse with the world, observed these varied shades of passion, and on all occasions he knew how to transfer to the canvass the observations that occurred to him. His very silence is eloquent ; and every actor " betrays his feelings by his looks :"

" Il cor negli occhi, e nella fronte ha scritto."

The slighter movements of the eyes, the nostrils, the lips, or the fingers, serve to indicate the first emotions of passion ; the more violent and animated gestures express its intensity ; and what is more, these gestures assume a hundred different shapes, without ever offending against the laws of nature, and conform themselves to a hundred different characters, without ever transgressing the bounds of decorum. His heroes look and act like heroes ; his ordinary men, like beings of a lower sphere ; and what neither tongue nor pen could ever hope to describe, that Raphael contrives to express by a few strokes of the pencil. In vain have numbers endeavoured to imitate him : his figures appear as if under the real impulse of mental feeling, while those of others, with the exception of Poussin and some few more, look as if conscious of acting a part, like players upon a stage. In fact, in this exquisite delineation of the various passions of the mind, consists the grand merit of Raphael. And if it be acknowledged that this quality, called expression, constitutes the most difficult, the most philosophical, and the most sublime walk of art, who then shall dispute the palm with him ?

We must not omit to notice that the body of the work contains a detailed account of the Easter ceremonies at Rome, followed up by a review of the principal points of conformity between Popery and Paganism ; for though (after the admirable treatises of Middleton and Blunt,) much of novelty cannot be expected on such a subject, yet is it a subject that cannot be too frequently or too prominently brought forward ; especially now that Popery seems as if it were once more about to rear its horrid head amongst us.

ART. III.—1. *Corrected Report of the Proceedings at the Public Meeting held at Freemasons' Hall, December 3, 1835, for the Relief of the Distresses of the Irish Clergy.* London : Rivingtons ; Hatchards ; Seeleys ; Nisbet and Co. ; Roake and Varty ; Parker. 8vo. 1835. Pp. 29.

2. *Report of the Proceedings of the Committee appointed January 3, 1833, for receiving Subscriptions for the Relief of the Distresses of*

the Irish Clergy. London: Rivingtons; Hatchards; Seeleys; Nisbet and Co.; Roake and Varty; Parker. 8vo. 1836. Pp. 19.

THE distresses of the Irish Clergy are not only among the most extraordinary incidents of the present extraordinary times, but they are, so far as we know, wholly unexampled in any civilized country. A body of men eminently loyal and peaceable, and certainly, on the very lowest view, deserving the protection of the state *as much* as any class, are kept out of their property by forcible combination, their lives placed in such imminent jeopardy that no insurance office will guarantee a support to their widows and orphans, and themselves compelled to subsist upon the bounty of those whose possessions, *as yet*, are spared to them. There are sceptics who doubt the fact; and truly, when we consider that all this is said to be taking place in a country under British government, forming indeed an integral part of the British commonwealth, and only a few hours' passage distant from the British shores, there would seem at first some excuse for scepticism. But, strange as it may justly appear, there is no more ground to raise "historic doubts" on the matter than on the existence of such a personage as Napoleon Buonaparte. It is not only true, but notorious. Every newspaper for months past has been in a great measure a record of subscriptions to the holy cause of rescuing from starvation the christian ministers of a large and important portion of the British empire. And the documents to which we now call the attention of our readers, afford the appalling details of the horrible fact.

Yet all these things take place under a Government not only civilized, but nominally christian. These things are suffered to proceed without even being once adverted to by the Government. The King's Speech contains not one distant allusion to the subject. The whole kingdom is in wonder, alarm, compassion, disgust—but the matter is not once adverted to. Nay, the minister, with effrontery almost inconceivable, talks of "the tranquillity of Ireland." "The tranquillity of Ireland!" Yes,—the persecuted Clergy, like their persecuted Master, have not reviled again, and have not threatened, but have committed themselves to Him that judgeth righteously. They have borne their pangs in meekness and silence.* And because they have submitted in this spirit to the outrage, therefore Ireland, forsooth, is "*tranquil*!" No legislative measure is submitted for their

* A remarkable circumstance, which occurred at the outbreak of the persecution, will illustrate this observation. An Irish Prelate, who was sojourning for a short time at Clifton, assured a benevolent friend of Ireland that he must be mistaken in representing the distress of the Clergy in his diocese so great, as *not one single application had been made to him*. The gentleman thus addressed, however, had the means of convincing his Lordship, that, although *no application had been made for relief*, numbers of his Clergy were even then PERISHING OF DESTITUTION.

relief; nor will the Government consent to take their cause in hand, without exacting ignominious and iniquitous conditions, which a Christian would rather die than accept. Above all, the terrors of the law are fairly laid to sleep; and if the King's Courts attempt to vindicate insulted justice, they are only exposed to the insolence of power;* and, as far as the Government are concerned, the Scripture rule is reversed, and the magistrate beareth the sword in vain.

We do not ask *Who* are the Irish Clergy? We only ask, Are they citizens of the British empire? If they are outlaws, let the Government act a manly part, and proclaim them such—proclaim, too, their crime. But if they are not, let Ministers grant them the protection the law allows to every citizen. We know they will tell us that a remedy was offered and refused. The answer is beside the question. The question is, *What is the law?* Are not tithes as much the property of the Clergy by law, as Lord Melbourne's rents are his? Should Lord Melbourne's tenants refuse his dues, to what law would he apply for relief, save that which guarantees the rights of the Irish Clergy? Are we then to be told by the Premier that he will not vindicate the laws of the land unless the Legislature will alter them to suit his caprices? Is this the *excuse*?—You would not have my new laws, and therefore I will not administer your old? If you will not give me all I ask, I will take it by the brand of the incendiary, and the pistol of the assassin? Or will Lord Melbourne confess at once, that his Government is too weak to vindicate the laws?—then, in honesty, he ought to resign.

But look at the whole conduct of the Whigs on the tithe question. By the Reform Bill, the elective franchise required that all *rents* and *rates* should be paid; but *tithes were omitted*. By the Irish Coercion Bill, summary justice could be inflicted in all injuries on property,—*save only tithes*. One Magistrate appeared at “antitithe” meetings, and was uncensured, when another was cashiered because *his lady* ventured to exercise her own discretion *in the colour of her bonnet-ribbands!* The military were absolutely *forbidden* to interfere for the protection of tithes, UNTIL BLOOD SHOULD BE SHED! The magistrates were *forbidden* to execute the writs of the Court of Exchequer for the recovery of tithes.

The Report of the Committee for receiving Subscriptions for the Relief of the Irish Clergy is already before our readers, having been appended to a former Number. The same is the case in regard to the proceedings at Freemasons' Hall. It will not therefore be necessary to quote largely from either: we shall only take so much from both

* It is, however, gratifying to know that the firm stand made by the Court of Exchequer has gained its point against the tyranny of the Castle.

as may best serve to show the system at work, and excite Churchmen to meet it: not simply by relieving the present wants of the destitute Pastors of Ireland, but by striking at the root of the evil—by petitioning as one man for Convocation, and obtaining it, *as they will*; and thus giving the Church the power of protecting herself, and not leaving to Friend Pease to discuss the proper adaptation of the revenues of Durham, nor to Lord John Russell to determine that an University created by a Prelate of the English Church out of the property of the Church, for educating the Clergy of the Church, shall be open ground for dissenters, who never paid a penny to its foundation: for with such things has the public been disgusted in the last week.*

We proceed to our extracts. We shall not retrace the proceedings of the Committee further than the last year—the season of “tranquillity.”

The following is from the Archbishop of Tuam—date July 28, 1835.

It is only necessary to know the fact that the tithe property of the Clergy is in most part withheld from them, and their wants can easily be conceived. And I cannot but remind your Grace of their great patience and forbearance under their painful privations. When all are great sufferers, it is not easy to make a selection of cases standing in need of relief; but I have a Clergyman so reduced, that his son has been obliged to plant his potatoes, the almost exclusive and invariable food of his family—a family of eleven in number.—Another Clergyman informs me that he cannot well describe the sufferings of his family, a wife and five children, for the last two years. On account of his tithe property being withheld, he has not had more than two quarters of mutton used in his house during that time, and the only food for his family has been occasionally bacon, herrings, and such like. The rain penetrates several parts of his house; and he cannot procure straw to thatch it. His children could not attend church regularly the whole of last winter, for want of shoes. Much more does this gentleman say, but it is needless to trouble your Grace further upon his case.—I have many unpaid Curates (of course in great want) from total inability in their Rectors to pay them; and many others have received notice from their employers that they must not look to them for remuneration for the future, for they have neither private nor professional means with which to pay them. I have Clergymen who have insured their lives in order to create provision for their families; in the payment of the annual premium (except for very extraordinary effort of friends) they must have failed. In short, I scarcely know a Clergyman in my four dioceses that is not reduced to much distress; no doubt, comparatively, some are less so than others. Should your Grace think it necessary, I can easily furnish a detailed statement of the bitter trials endured by every Clergyman in my diocese.—*Report of Committee*, pp. 11, 12.

What follows is from the same Prelate to the Primate of Ireland—date, November 7, 1835.

I know not how your Grace's English correspondents can want information as to the dire distress of the Irish Clergy, almost universally, when they must be aware that, with little exception, there is now due to every Clergyman in Ireland two years' tithe composition rent. I believe there is inconceivable distress in all classes of our body, and it matters little whether a man has 150*l.* per annum, or 1000*l.*, if almost the whole is taken from him.—*Ibid.* p. 16.

* Written April 19.

The next is still later.

The Rev. ——— was for three years Curate of the parish of ———, and highly respected. The Bishop of the Diocese, in consequence, gave him a living two years ago, of which he has *never received one shilling*. He has nine children, and his wife is daily expecting her confinement; *every portable article of furniture* has been sold to purchase food: and they are without the means of providing clothing for the inclement season.—*Report of Committee*, p. 16.

A correspondent of the Bishop of London says—

There is so shrinking a delicacy, so strong a reluctance to own the extent of privations actually submitted to, that although our good friends and the public have been made acquainted with numerous striking instances, I am fully persuaded that the whole truth is not, and will not be ever, known. Men of every station, and rank, and age, are suffering, are wasting away with anxiety and trouble; yet they do not repine, nor complain; their greatest solicitude seems to be, to keep their misery secret. I myself know two dignitaries nominally possessing ample revenues, but really reduced to the greatest distress. I know two brothers of noblemen, one of whom has his benefice at this moment under sequestration for debt, and the other, at an advanced age, has given up, one by one, almost every comfort of life, and has the sorrow of beholding his children's progress and prospects interrupted. I know a rector, whose only cow, affording to his large family their chief support, was lately put into pound by the Collector of County Rates, and detained there a considerable time, until released; though, at the same time, that Collector owed him more than the amount of his debt; but as it was for Tithes, he would not allow him one farthing of it! I know another, who has recently been sued for a debt, due for a high rent, by a gentleman, who at the very time owed him more *than three times the amount for tithes*, but refused to pay him one shilling! I know another instance precisely similar.

Two days ago a gentleman wrote thus to me:—‘I beg gratefully to acknowledge the very seasonable and much-wanted assistance (*i. e.* received through his Grace the Primate). I have been thirty-three years a humble Minister in God's Church; constantly resident: I have been obliged to sell my furniture and stock, to pay debts, and obtain a temporary supply of the necessities of life; reserving merely that portion required for a bed-room and sitting-room. I have been obliged to permit my wife, who became so alarmed at the state of the country and threatening dangers, that she was losing her health, to leave Ireland. I have found it necessary to send out six of my seven children, one being too young, as tutors and governesses, *thankful to find board and lodging for them*. I have been necessitated to take my son's name off the College books, being unable to pay his bills. I am burthened with debt, and unable to pay my creditors; debt incurred for the necessities of life, and due before total inability to pay became apparent. When called from home, or to visit, or to catechize in my parish, I feel it quite necessary for my personal safety to carry arms. My glebe-house is closed up, as if in a state of siege. At night it is necessary to have bolts, bars, and bullet-proof planks to the windows and doors! Here is discomfort and suffering! I may write, that I have suffered the loss of all things. My life, through the sparing mercy of God, remains; though that life has been several times threatened, and previously to our last persecution was attempted to be taken; a bullet having been fired at me on my glebe-land. My difficulties have been a good deal increased by great exertion made to prepare my children for active, useful life, educating them so that they might earn their bread, and serve their fellow-creatures.’—*Report of Meeting*, pp. 12, 13.

We add the eloquent comment of the Rev. H. Melvill.

If I could call up to your view martyrs and confessors—if I could crowd this building with the forms of those, who, in by-gone days, made a rampart with their bodies against the encroachments of Popery—with what awe and

vation would you gaze on the noble company ! How would you gather, from beholding Cranmer, and Ridley, and Latimer, freshardour, in withstanding a religion which gave to the flames so illustrious a group ! I know that the memory of martyrs wakes the pulse of a holy indignation, and that the breathing of their names, like the trumpet-peal of a righteous war, sends the throb of a high resolve throughout this assembly. If ye could now be spectators of martyrdom, would ye not, hand to hand, and foot to foot, and shoulder to shoulder, rush against the familiars of an Inquisition, and snatch from the scaffold, or rescue from the stake, the victims of intolerance ? But call ye nothing martyrdom but the being dragged on a hurdle and wrapped in flames ? I call it martyrdom that a man should be forced to behold the wife of his bosom—a tender, perhaps, and fragile thing—faint with hunger ; unable to procure for her the scanty morsel, which, if procured, she would strive, with loving violence, to force back upon himself. I call it martyrdom that a Minister of Christ should be compelled, for the sake of his religion, to behold in his children the hollow cheek and sunken eye, which tell too eloquently the tale of want ; and that day by day they should come round him for bread, and he have nothing to give them but his tears and his prayers. I call this martyrdom. Oh, it were easier, God helping, to nerve one's self for the stake, than for a famishing and outcast household. And if you would be stirred by the spectacle of martyrdom ; if you would spring forward to break down the scaffold and extinguish the fire and snatch away its victims ; prove this day, by your sympathy and your zeal in endeavouring to extricate the present martyrs from their difficulties, that the spirit of Protestantism, if it have long lain dormant, has not been extinguished ; but that there are yet staunch and true men in England, who, in the hour of her Church's peril, will count their religion dearer than their substance ; and who, having received from their fathers a charter of faith, stained with the blood of the holiest and the best, would rather dye it afresh in the tide of their own veins, than send it down torn and mutilated to their children.—*Report of Meeting*, pp. 23, 24.

Such is the state of our brethren in Ireland. How long it may continue, it is impossible to say—but it need not continue a week, if the Government did its duty, and executed the laws. This, however, is not to be expected. The *Examiner* said a short time since of the Church of England, “its crime is its being.” The Cabinet seems to take the same view. The Church must be destroyed in some way or other ; and nothing appears more effective than the machinery now in operation in Ireland. It is quite obvious that the Protestant religion is fully as much the intended victim of the present conspiracy, as the Protestant Clergy. Yet, with these facts before their eyes, there are Protestants weak enough to believe all the absurd declamation with which our ears have been stunned for some years past, about the altered and charitable character of Popery ! although a Protestant Clergyman, *for no other reason than that he is such*, is obliged to have “bullet-proof planks” to his windows and doors, and is robbed of the means of subsistence !

On the character of these defamed and persecuted men, let us hear the Archbishop of Canterbury :

I was a member of a Committee of the House of Lords, four years ago, in which witnesses of different religions, and of every variety of political feeling, were examined ; and it was with great satisfaction I heard their concurrent testimony to the general conduct of the Irish Clergy ; to their moderation in

exacting their dues; to the kindness which they universally showed to all their parishioners; to the respect in which they were held, even by those who did not profit by their professional assistance: and I can say with truth, that the result of the examination exhibited a body of Clergy most attentive to their spiritual duties; expending, in many instances, affluent incomes in relieving the necessities of the large population around them, without any regard to religious distinctions. Such was their character while they were in prosperity; and had they not been ministers of the gospel—had they been merely private gentlemen living in the midst of the country, dispensing their bounties to the poor, keeping the peace among all their neighbours, and endeavouring to do all the good in their power—I should have said, that to reduce the means of such a body of men was a real misfortune to Ireland. But when I regard them as ministers of the gospel, professing the pure Protestant faith, and at the same time exhibiting to the professors of a different religion an example of truly christian charity—I cannot but consider the oppression to which they have been subjected as one of the greatest calamities that could have befallen that country.

But now we are presented with a different picture. We behold them deprived of their property—assailed in their persons—and some of them cruelly murdered. Their conduct under these circumstances has given them additional claims upon our approbation and respect. Wherever it was possible, they have remained at their posts, in the efficient performance of their religious duties, though often with very inadequate means of subsistence, and with great risk to their personal safety. It must also be observed, to their praise, that they have borne their afflictions in silence; for up to this very time there has been hardly such a thing known as an application from an individual Clergyman for private charity. They have dismissed their establishments—they have laid aside every thing that was not actually necessary—and have submitted to wrongs and privations, with a patience I believe unexampled by any body of sufferers. Such was their conduct before their distress, and such has been their conduct since—consistent in every part with their duties as christian ministers, and with the character which the professors of the pure religion of Christ ought always to maintain.—*Report of Meeting*, pp. 5, 6.

It may be right to add that not one penny of the fund is applied in *legal recoveries*: the only object is the relief of present distress. But we must still assert that enabling the Clergy to recover their rights is the most dignified and effectual relief; and the firmness of the Court of Exchequer has rendered this practicable, wherever the law expenses can be defrayed.

ART. IV.—1. *Statements of Christian Doctrine, extracted from the Published Writings of R. D. Hampden, D.D. Regius Professor of Divinity in the University of Oxford.* London: B. Fellowes. 1836. Pp. 36. 8vo.

2. *Inaugural Lecture, read before the University of Oxford, in the Divinity School, on Thursday, March 17, 1836. By R. D. HAMPDEN, D.D. Regius Professor of Divinity. Fourth Edition.* London: B. Fellowes. Oxford: D. A. Talboys. 1836. Pp. 34. 8vo.

THESE publications may be taken as Dr. Hampden's defence against the important charges brought against him. At least, they are the

serious part of his defence; for we are informed that there are others in a very different vein, not quite so becoming a Regius Professor of Divinity. But the Doctor is surely much mistaken if he supposes either his opinions or his conduct are to be *joked* away. In dealing with the insulted members of the University, there is only one course open to him which can possibly give satisfaction; an explanation of those statements in his Bampton and Moral Lectures which have been produced against him; and an ample apology for the insolent conduct of himself and others under his influence towards the learned and venerable body of which he is a member. It is remarkable that no explanation of the statements in question has been attempted either by Dr. Hampden or his friends; at least we have heard of none. If Dr. Hampden had been misconceived on some vital points by one or two persons, and those of inferior talents and erudition, he might have been justified in falling back upon his more explicit statements on the same points, without any explanation of the passages objected to. But when so large and so deeply learned a body as the University of Oxford take up the question almost as one man, and equally misconceive (if they do misconceive) his meaning; surely it is due to himself as well as to them, to show that the passages in question *are* misunderstood. But this, so far as we know, has never been done. Dr. Hampden's mode of defence is extraordinary. He "appeals from Hampden philosophizing to Hampden preaching, entreating, persuading;" he leaves all consideration of the Bampton Lectures, and the passages cited in the "Elucidations," and, in an "Inaugural Lecture," declares his views most explicitly and scripturally on the Trinity, Incarnation, Atonement, Sacraments, Articles of the Church, &c. &c. If there is any meaning in words, the author of the Inaugural Lecture is as orthodox a professor as can be desired; but if there is any meaning in words, the author of the Bampton Lectures is as unsettled a latitudinarian as can be deprecated. In an advertisement prefixed to "The Statements of Christian Doctrine," Dr. H. himself informs us that these statements contain his "*present* views;" so that we must either conclude that his present views differ from his past, or, if identical, they are expressed in language so contradictory, that where his meaning is contained, or whether it be contained in this or other publications, is quite impossible to discover. We are quite willing to hope the best of Dr. Hampden. His Parochial Sermons we reviewed with approval, and certainly we consider them both orthodox and clear. His Inaugural Lecture is equally so. But had he written always thus, we apprehend he would never have filled the divinity chair under the Melbourne administration. His elevation he owes solely to those views which, if misconceived, have been misconceived both by patrons and opponents. And this misconception is of itself sufficient to evince Dr. Hampden's incapacity for the

office he occupies. His divinity lectures will scarcely be more lucid than those which he prepared for the pulpit of St. Mary's. No doubt the latter were written with every attention to matter and to style. Here, if any where, we cannot question, was the "*limæ labor et mora*." And if these elaborate productions are so open to misconception that the learned auditory of St. Mary's, no less than every quiet unprejudiced reader, has mistaken their sound and orthodox author for a latitudinarian of the most absurd description, can we hope that his divinity lectures will be more luminous, or that undergraduates will comprehend, where doctors and tutors misunderstood? And however correct his opinions, and however perspicuous his style, the whole tenour of his conduct in this affair is so revolting, that this alone would be good argument to the University to show that they will not be insulted through him, wielded although he be by a minister of the crown.

As a modest and honest man, Dr. Hampden had one course, which if he had effectively adopted it, he must have silenced objectors, although he might have made Lord Melbourne reconsider his appointment. He was charged with heresy, or something like it, by a vast majority of the University of Oxford. He ought rather to have concluded that his own statements were obscure and ill-expressed, than that so many eminent divines and scholars had perverted the real meaning of his language. He should have come forward to rebut the accusation immediately:—not with "Statements" "extracted from his published writings," which, if they prove any thing, only prove how capable he is of contradicting himself in terms; but with explanations of the passages misunderstood; he should have reconciled *these* to his "present views," by showing that their meaning was very different from that which had been affixed to them; a meaning which he ought to have rejected and reprobated in the most decided language.

But not so did Dr. Hampden. His line of defence has been acrimonious, insolent, undignified, and unworthy in the highest degree of the high situation to which he has been called. His Inaugural Lecture first found its way to light through the Morning Chronicle! a print notorious for its ribald and rancorous opposition to the Church. It appeared along with a doggrel attack on that church and on the University of Oxford; the same doggrel being a panegyrick on himself! That the Morning Chronicle published *by authority* there cannot be the smallest reasonable doubt; nor has it, we believe, been disputed. The University, as our readers well know, had various measures in contemplation, to stay the evil. In every practicable stage of these, Dr. Hampden made himself arbiter of his own cause. At length a statute was proposed, transferring, *pro tempore*, certain trusts from the Divinity Professor to others. The Proctors can, by their solitary *vetamus*, resist the whole body of the University if they please. Such a prerogative, it

is scarcely necessary to say, exists for the benefit of the University, and not for the gratification of personal caprice. It is quite conceivable that this power may often be very useful; and it is equally evident that its exercise on this occasion was a most unwarrantable extension of a salutary prerogative. The Convocation met. The statute would have been carried by 480 to 34. The Proctors, however, uttered their "*non placet*," and thus screened Dr. Hampden from the statute. But in what does the evil of that statute consist, as regards Dr. Hampden? In the proof that the University distrust him. And how has he weakened that proof? It remains where it would have done if the Proctors had never interposed. But Dr. Hampden remains not there. No—he has to bear all the additional responsibility of concurrence in a measure the most arbitrary and tyrannical that has characterized modern times; not even excepting the coercion of the House of Lords into the enactment of the Reform Bill. Had Dr. Hampden remonstrated, there is no doubt the Proctors would have yielded; or, if not, had Dr. Hampden protested, they would have had to sustain the odium by themselves; but as it is he must be held accountable for this most odious act. And what does he gain by this shortsighted policy? Nothing. No sooner will the Proctors leave office, than the University will right itself. The statute will be carried, and an opinion expressed on the late transaction any thing but gratifying to Dr. Hampden and the Proctors. Dr. Hampden has declared war to the knife against his University, and there can be no question with which party the victory will ultimately abide.

We conclude these observations with a specimen of Dr. Hampden's way of *explaining* himself.

HAMPDEN PHILOSOPHIZING.

When I look at the reception by the UNITARIANS both of the Old and New Testament, *I cannot*, for my part, strongly as I dislike their theology, *deny to those who acknowledge this basis of divine facts the name of* CHRISTIANS.—*Observ.* p. 10.

HAMPDEN PREACHING.

You are now fully prepared, I should hope, to go along with me in the assertion, that the doctrine of a Trinity in Unity is one, which, no person who has the Bible before him, and who is able to search and see whether these things are so, can hold it a matter of *indifference* whether he receives or rejects. What I have been endeavouring to impress on you, is, that if the Scriptures exist, this doctrine exists; that it is the very substance of our whole faith; and not a mere article of it: or rather, that either this doctrine *is*, or Christianity *is not*; and that in the act of renouncing it, we depart into another system of faith, and quit that which results from the records of Scripture.—*Statements*, p. 30.

"Strictly to speak, in the Scripture itself *there are no doctrines*."—*Bampt. Lect.* p. 373.

The more I have laboured to "know of the doctrine whether it be of God," by improving in doing the will of God,—the more I have been convinced that the Trinitarian doctrine professed by our Church is the true one—that it cannot be denied without expunging the Scriptures themselves, and unlearning every lesson which inspired Prophets, and Evangelists, and Preachers have taught us. — *Inaug. Lect.* pp. 8, 9.

Hoping, and believing, according to Dr. Hampden's solemn protest, that his "present views" are orthodox, we leave the reconciliation of his language to clearer heads. All that we take upon ourselves to say is, that so much self-contradiction and obscurity in language, so much petulance and obstinacy in conduct, as have been exhibited by Dr. Hampden, are not, in our view, preeminent qualifications for a Divinity Professor.

We beg to repeat our urgent entreaties to the Clergy that they will not rest till they obtain the repeal of the 25 Henry VIII. c. 20, and their Convocation. The names of Butler, Shuttleworth and Longley are mere blinds to quiet the Church for the present. The statute is detestable, whoever be the minister; the Convocation is indispensable, whatever be the parliament.

LITERARY REPORT.

A Course of Sermons for the Year. By the Rev. JOHNSON GRANT, M.A. Rector of Binbrook, and Minister of Kentish Town Chapel. Vol. II. containing Discourses from Trinity Sunday to the end of the Year. London: Rivingtons; Hatchard; Stroker; and Drew. 1835. Pp. xii. 533.

THE preceding volume of these Discourses has already been noticed in our pages. There is nothing in this to prevent our giving it the high character which its predecessor so justly merited. These Sermons are well suited to the closet, and are good specimens of composition. From the earnestness of the appeals, and from

the truly christian spirit which pervades the volume, we have the fullest persuasion that the labours of Mr. Grant are "not, and will not be in vain, in the Lord."

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The Penny Sunday Reader. Edited by the Rev. J. E. N. MOLESWORTH, Rector of St. Martin with St. Paul, Canterbury. Canterbury: Office of the Kentish Observer. London: Rivington.

A VERY useful little work; instructive, cheap, and interesting, and should be placed in every village library. The second volume terminates with Dec. 1835.

A Greek Harmony of the Gospels; in which the Arrangements of Newcome, Townsend, and Greswell, are incorporated. The Verbal Parallelisms occurring at different periods of the Evangelical History, are placed in juxtaposition; their Chronological situations being either preserved or distinctly pointed out. With Notes, designed chiefly for the Use of Students at the Universities. By the Rev. RICHARD CHAPMAN, B. A. London: Rivingtons. Pp xiv. 236. 80. 1836. 4to.

Our pages have of late years introduced to public notice various English Harmonies of the Gospels, which are well adapted to enable English readers advantageously to study the evangelical history for themselves. Mr. Chapman has here furnished "Students at the Universities" with a commodious Greek Harmony, which is admirably calculated to facilitate the critical study of the Gospels, by exhibiting at one view what is peculiar to each, and what is common to all or any of them; to prove the consistency of the Evangelists in their common accounts, and also to point out the order of events in the Gospel-narratives. He has, we think, accurately exhibited the historical parallelisms. In his arrangement of the history of our Lord's resurrection, he has chiefly followed the plan developed by Mr. West, and indicated in his well-known Treatise on the Resurrection; but Mr. Chapman has also introduced the scheme of Archbishop Newcome, together with the principal arguments which have been offered in support of it. The Notes are avowedly a compilation from Professor Burton, Dr. Townson, Archbishop Newcome, Dr. Whitby, Messrs. Greswell and Townsend, and other eminent critics and commentators. They supply much varied and useful information to those who cannot have access to large libraries. A Table of Contents and an Index terminate this volume, which we cordially recommend to all Biblical students, whether at the Universities or elsewhere; and especially to candidates for Holy Orders, as a truly valuable help to the study of the

Gospel History. The volume is not dear, when it is considered that Greek printing is necessarily expensive. At the same time, we must offer our tribute of commendation to the very neat typographical execution of the work by the printer to the University of Durham.

Lectures on some of the Articles of Faith of the Church of England. By the Rev. R. C. DILLON, M.A. London: Hatchard. 1835. Pp. 224.

THE historian of the celebrated ἀνάβασις to Oxford appears in these Lectures as the advocate of Calvinism, and not only so, but of the proposition that the Articles of the Church are Calvinistic. We have always said, we care very little about *speculative* Calvinism; we doubt not Mr. Dillon may be as good a Christian as those who would most strenuously combat the monstrous doctrines he attempts to elicit from the forms of our Church. We have only one observation for his ear,—*The cause of truth can never derive effective support from misquotation.* He is welcome to argue, that when the Catechism instructs a child to say of Christ, "who hath redeemed me, and all mankind," the Church does not mean all mankind, but only a part; he is welcome to suppose, that an elementary exposition of religion takes for granted propositions which, if true, no plain adult, much less a child, could ever dream of; but he is not welcome to misquote, as he does, the words that follow in the Catechism. He gives them, "God the Holy Ghost who sanctifieth all the elect people of God," instead of, "who sanctifieth me, and all" &c. The real words would not suit Mr. Dillon's purpose, as it is evident the Church teaches every baptized child to apply them to itself; but this is no *reason* why he should make them speak a meaning directly opposite to that which they manifestly bear. Such arguments can do no good, but rather weaken the cause they are designed to serve.

A Turbulent Spirit Unreasonable Wicked, and Dangerous. A Sermon preached in a Work-house, where a scene of insubordination and tumult had recently been exhibited. By A NORFOLK CLERGYMAN. London: Roake and Varty. Pp. 24.

A WELLTIMED discourse, written in simple language, and the arguments urged with great christian firmness and judgment. The Sermon is well calculated for distribution in those parts which are unfortunately fruitful in turbulent spirits.

A Discourse, preached in Salisbury Cathedral, on King Charles' Martyrdom. 1836. By the Rev. W. L. BOWLES, Canon Residentiary of Sarum. Salisbury; Brodie: London; Rivingtons. Pp. 21. 1836.

OUR indefatigable author has here given us a Sermon full of information, and full of interest. The only regret we have is our inability, for want of space, to quote at large from its pages. We, however, trust that our readers will purchase the sound and able discourse for themselves.

The Rule of Faith: its Divine Authority, Interpretation, Sufficiency, and general Design; exhibited in the Language of the Original Record of Scripture, with a Literal Translation in parallel columns; and Notes, exegetical and illustrative, including the more Valuable Annotations of recent German Writers. To which is added, a Bibliographical Guide to the principal Works in Systematic Theology, which have appeared in Germany and Holland during the last Century; also, various Disquisitions by DeWette, Reinhard, Neander, Hahn, Storr, Tittmann, Juhn, Winer, Stuart, and others. By the Rev. N. MORREN, A. M. Minister of the North Parish, Greenock. Edinburgh: Clark. London: Hamilton and Co. Dublin: Curry and Co. 1835. Pp. xvi. 208, 80.

8vo.

THIS copious title-page fully exhibits to the reader an idea of the contents of the volume, which is complete in itself,

though it forms the first volume of a large System of Biblical Theology, which we hope the author will be encouraged to finish. It is a capital improvement of the "Dicta Classica," or Collections of Proof-Texts of Scripture, which are so common on the continent. It is divided into four chapters, which again are subdivided into sections, consisting of one hundred propositions, which discuss the divine authority of Scripture, its interpretation, sufficiency, and general design. Under each proposition the original texts of Scripture are given, accompanied with translations, in which the author has, in many instances, judiciously retained our admirable authorized version. At the end of each section the notes are given: they must have cost the author great labour; and they present the results of the researches of the most eminent foreign critics in a clear and compendious form. Mr. Morren has studiously guarded his readers against the unsound reveries of the modern German Neologians, many of which are ably refuted in the dissertations which are comprised in the Appendix to this beautifully printed volume. The author has given abundant proofs of his intimate acquaintance with foreign theological literature; and while we are writing this article, we observe with pleasure that he has announced a translation from the German of the most important portion of Rosenmüller's "Biblical Geography," which forms part of the very useful and cheap publication,—"The Biblical Cabinet, or Hermeneutical, Exegetical, and Philological Library," eleven volumes of which are now before the public.

The Holy Bible, with Notes. By the Rev. H. CAUNTER, B.D. Illustrated with 144 Engravings, by Drawings from Westall and Martin. London: Churton, 1836.

THIS work is neatly printed: the marginal references are copious; and the notes, as far as we can judge from the specimen before us, appear to illustrate well the text. Of the engravings we cannot say much.

"Paul" shown to be no "Unitarian;" but Unitarianism proved to be Antiscriptural in its Origin, Doctrines, and Tendency; being an Answer to Mr Rountree's "Reply" to the "Reviewer Reviewed;" in which his fallacious Statements are refuted, and his critical Pretensions exposed. By the Rev. W. B. CLARKE, A.M. Minister of Longfleet. London: Rivingtons. Poole: J. Sydenham. 1836. Pp. 94. 8vo.

WE have here a noble champion in defence of the Saviour's divinity against the Unitarians, *alias* Humanitarians. From the title we are given to understand that several pamphlets have passed between Mr. Clarke and Mr. Rowntree upon this important subject. Our author, in the present "Answer," evidently displays much reading, and does not, like his opponent, trust to second-hand authority. The illustrations of Scripture passages are many and just, and the whole will well repay an attentive perusal. One passage which is taken from Dr. Burton we cannot forbear quoting, inasmuch as the Unitarians are so ready to quote the Ebionites as advocating the very same doctrines with themselves.

"Never," says the late learned Dr. Burton (*Enquiry into the Heresies of the Apostolic Age*, p. 240), "never, I conceive, was there a more unfortunate and fatal alliance formed, than between the Ebionites and modern Unitarians. We find the Ebionites referred to, as if they agreed in every point with the Socinian or Unitarian creed: and yet it may be almost asserted, that in not one single point do their sentiments exactly coincide." "So far," (continues this powerful reasoner) "from the Socinian or Unitarian doctrine being supported by that of the Cerinthians or Ebionites, I have no hesitation in saying, that not one single person is recorded who ever imagined that Christ was a mere man." (P. 246.) The Ebionites are appealed to by the Unitarians as denying the divinity of Christ, which they never did. "So convinced were they of Christ's descent from heaven, so wholly irreconcilable was it with their creed to question or deny it, that they would not believe even an inspired apostle, when he said that Christ was born of a human mother! What shall we say, then,

of those men who follow the Ebionites in mutilating the Scriptures, but with a purpose which would have filled the Ebionites with horror and contempt?"—Pp. 22, 23.

The Divine Origin, Appointment, and Obligation of Marriage. A Sermon, preached on Sunday, March 20, 1836, in the Church of St. Stephen's, Walbrook. By the Rev. GEORGE CROLY, LL. D. Rector of the Parish. London: James Duncan. 1836. Pp. 40. 8vo.

WE have seldom met with a discourse which so fully and so clearly treats the comprehensive subject of the "Divine Origin of Marriage" as this before us. The arguments are, to our minds, quite sufficient to convince any one who is seeking after truth, of the destructive and revolutionary principle of the "civil contract," for which so many are now most ignorantly clamouring. But though marriage is shown to demonstration to be of divine origin, yet the interference of human laws to the regulations of its forms is not denied.

In this instance, as in matters of government, and all others, it leaves the details to human wisdom, satisfying itself with establishing the principle. Thus, from the very nature of marriage, it is important that it should be marked by some ceremonial, for it is important that it should be recognised by society; that in the eyes of men it should have the evidence of being a true, permanent, and virtuous union; that it should submit itself to the responsibilities of the laws, and thus be entitled to enjoy the privileges which belong to their protection. By a common impulse, this ceremonial has, in nearly all nations, been combined with religion. But, whether an impulse so universal is a remnant of those high traditions which have floated to us across so many ages of strange and fluctuating memories, like the fruits and verdure of some unstained clime, thrown by the ocean upon our sterile shore; or an instinct, for which we have to look only into the human heart; nothing can be clearer than that it has substantial reason on its side, and that no solemnity can be dispensed with, which presses the reverence for marriage sacredly on the mind of man.—P. 23.

We strongly recommend this sermon to all our readers.

A SERMON

ON ST. PHILIP AND ST. JAMES.

JOHN XIV. 6.

*I am the way, the truth, and the life; no man cometh unto the Father
but by me.*

It is truly as well as acutely remarked by one of the ancient fathers, in discoursing on this passage and the context in which it stands, that our Lord's answers were often directed, not so much to the questions put to him, as to the objects of the inquirers, which his perfect perception of all human hearts enabled him to discover. The text illustrates this remark. It was spoken by our Lord in answer to a question put to him by Thomas: "Lord, we know not whither thou goest, and how can we know the way?"—A similar question was put to him just before by Peter, which received a very different answer—"Lord, whither goest thou?" the reply on that occasion was, "Whither I go, thou canst not follow me now, but thou shalt follow me afterwards." The reason why answers so different were returned to the same question, and on the same occasion, must be sought in the dispositions of the inquirers. Indeed it is scarcely possible to conceive characters more perfectly distinct than those of Peter and Thomas. Peter appears, before his perfect conversion and strengthening by the Holy Ghost, to have been a creature of impulse, and even afterwards this disposition was rather regulated than subdued; his impulses were, for the most part, good and generous; but like all persons of this character he was often betrayed by them into imprudence, and frequently, in the warmest ebullitions of his attachment, deserved the reproof of his heavenly Master. Jesus, on this occasion, had no sooner uttered the words, "Whither I go, ye cannot come," than all the devotedness of Peter to his Master's presence was aroused within him, and he exclaimed, "Lord, whither goest thou?" The answer was framed to meet the wish which our Lord knew the question implied. "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." It seems singular, considering the whole bearing of Christ's ministry and conversation, especially the latter part of his discourses, that the disciples could be ignorant whither he was going; but such was the case. All were completely absorbed in the idea, that he was to restore the kingdom to Israel; and when he spoke of going away they could reconcile his language to no ideas of his character which they had been accustomed to entertain. So difficult is it to expel from the mind one deeply rooted error, even when assailed by every consideration apparently capable of influencing the reason. But although all looked for a temporal kingdom, they did not all regard Christ alike. When Peter heard of his Master's departure, his first thought respected not the power and grandeur of Messiah's empire; it was the love of his Master which overpowered every consideration, and nothing appeared so terrible as the prohibition to follow him. It was otherwise however with Thomas, who, so far from being generally swayed by the suggestions of impulse, seems to have been altogether a stranger to the sensation. His disposition was cool, cautious and deliberative; and the mention of his

Master's departure awakened in his breast thoughts widely differing from those which the same intelligence excited in Peter. He seems to have inquired within himself how this intended absence of his Master could comport with the royalty and triumphs inseparable from his idea of the Messiah; or, if indeed, things so apparently inconsistent could be reconciled. Were the Apostles, the chosen followers and attendants of the universal King, to be excluded from the glories of his court? If so, doubts might arise on the reality of their Lord's pretensions, or, at least, on the security of his promises. At reflections like these the character of Thomas, and the answer of our Lord directly point; and while they were yet working in the breast of the Apostle, Jesus said, "Whither I go, ye know, and the way ye know." They might have known both abundantly, from the conversation and example of their Master, and for their ignorance this assertion mildly rebuked them. Thomas now hoping to gain some intelligence respecting the consummation of his worldly aspirations, eagerly asked, "Lord, we know not whither thou goest, and how can we know the way!" Jesus then replied by the remarkable sentence in the text, in which he at once includes all the knowledge which it was the object of his ministry to bestow, and in which he removes all the expectations of the disciple from false and visionary objects, and fixes them on the only subject of real importance, the things belonging to his peace, while he at the same time intimates whither he is going—"I am the way, the truth, and the life; no man cometh unto the Father, but by me."

No disciple of Christ, in the present age, looks for a temporal kingdom of his Master; but there may be dispositions of mind, even in this latter day of the gospel, which, though directed differently, are essentially the same with those entertained by Thomas; there may be a following of Christianity with a worldly heart; there may be barren aspirations after religious knowledge, and anxiety to be wise above that which is written; there may be a vainglorious attempt to inherit the blessings of the gospel, on other conditions than those which the gospel itself offers to our acceptance. To all such sentiments the text is as much directed as it was to the question of Thomas. It confines the view of the inquirer to one single method of salvation attainable by all, and excludes every other. Christ alone is "the way, the truth, and the life;" for no man cometh to the Father but by him.

The expression, "the way, the truth, and the life," signifies, according to the usual style of Scripture "the true way of life;" the real and only means by which any one may come to salvation; and this the latter part of the text explains: "No man cometh unto the Father, but by me." But as our Lord has chosen to render his language more impressive by setting the three ideas of the way, the truth and the life before us separately, it seems most consistent with his intentions, and consequently most advantageous to the advancement of our spiritual knowledge and dispositions, to consider the heads of the text in this order, and thence obtain a clearer and more detailed survey of the sufficiency of Christ to all purposes of eternal life.

First then, Christ is the way. He is the way to our knowledge of God; he is the way to our reconciliation with God; he is the way to our sanctification, and he is the holy guide to purity of life. The un-

believer, who has been bred in a christian country, figures to himself a Being of perfections like those of the Christian's God: and he flatters himself that he has discovered the existence of such a being by the mere effort of his natural faculties. But if this be the case, how comes it to pass that, before life and immortality were brought to light by the gospel, generations of the most enlightened and cultivated persons on the earth, his inferiors neither in divine learning, so far as nature can supply it, nor yet in acuteness of understanding, could never attain unto such knowledge, being too high and excellent for them? The existence of God, and the broad distinction of right and wrong are, indeed, evident from natural religion; and those who think themselves supporting Scripture by the denial of such a religion are indeed overturning it; for the language of St. Paul respecting the heathen is express. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; because that when they knew God, they glorified him not as God, neither were thankful." But although such a knowledge of God as this may be and is attainable by natural reason, there is one difficulty which the modern unbeliever vainly endeavours to escape from, but which the ancient heathen more consistently never attempted to explore. If God be perfectly pure and just, he must punish all sin; if all sin be punished, the purest life which man can lead must deserve punishment, and therefore the most virtuous and most vicious of mankind will only differ in the degrees of their sufferings. Rewards must be wholly out of the question. The difficulties of this supposition caused it to be universally rejected, and the idea being once admitted that sin was in its own nature pardonable, a door was opened for the permission of every kind of wickedness. But Christ, "the new and living way," has not only shewn us how the justice and mercy of God could be reconciled, but has been himself the reconciliation. "Through him we have access by one Spirit unto the Father." If He had not suffered, the courts of God must have been for ever shut against us; we must have lived "without hope and without God in the world;" and have passed from our condition of mortality into a state of punishment due to our sins. But now our circumstances are widely different; we are heirs of God, and joint-heirs with Christ; his Spirit enables us to keep the way which he discovers, and his example teaches it without mixture of error.

But Christ is not only the way; he is the truth. Not only is he set forth to us in Scripture as the great means and instrument by which we receive every blessing, but he is only, especially, and pre-eminently the truth, and every other object of interest, every other means of approaching God, every other mode of seeking deliverance from ruin or exaltation to glory, must utterly fail. The Jews sought to procure justification by a strict observance of the law, and an undoubted descent from Abraham, to whose seed the promises were made. But Christ was the real Passover—Christ was the true temple, in which dwelt all the fulness of the Godhead bodily—Christ was that seed of Abraham to whom, in his believing members, all the promises were fulfilled. The law was merely a shadow of good things to come; but the truth was by Christ—in him terminated all the types of the law—

in him centered all the visions of prophecy—in him all the promises of God are yea and amen. And when he stood before the tribunal of Pilate, and was asked, "What is truth?" no answer was necessary but his presence, for he was the truth himself. And with us Christians nearly the same thing may be said as in the case of the Jews. The moral law, to which we as well as all others are subject, however carefully fulfilled, can never save us. Not that we shall ever be saved without doing those things which Scripture requires, without a diligent perseverance in holiness, and an endeavour to fulfil the will of God to the best of our power; but still we must not look to these as the causes of our salvation; after all we have done, the truth will still be Christ; in his merits we must appear before the Father; and as the branch cannot bear fruit, except it abide in the vine, no more can we bear fruit unto salvation, except we abide in him. Every other object of human pursuit must fail; if it be earthly, it must perish with the present life; if it be heavenly, and be not sought through Christ, it will be equally unsuccessful. "There is salvation in no other; there is no other name given under heaven among men whereby we may be saved."

Lastly, Christ is the life. God hath given unto us eternal life, and this life is in his Son. This is the end of his ministry, and the object of his mediation. He has not simply brought us to the favour of the Father, but he has also brought life and immortality to light. The dispensation of justice has been satisfied, and the dispensation of mercy is begun. "In that Christ died, he died unto sin once; but in that he liveth, he liveth unto God."

Such is a brief, but, I trust, a scriptural view of this comprehensive text. Let us proceed to make the application to ourselves.

The great end of the declaration in the text is to call off the attention of the human mind, generally distracted amidst a great variety of pursuits, and aiming at a vast multitude of attainments, from every thing unprofitable and unworthy, and to fix it on the one sufficient and satisfactory object, alone adapted to the vastness of its wants, and to the extent of its infirmities. Such is the restlessness implanted in our very nature by God for the wisest purposes, though often miserably abused, that all will find themselves some ruling occupation, whether useful, injurious, or negative. Some find their contentment in the occupation itself, and contemplate no further object; to these their employment may be called a "way"—it is a road on which they are perpetually travelling, without any determinate end of their journey. The road is pleasant, and, unconscious whither it leads, they persist in treading it to the end of life. These are triflers, who dread a serious reflection as an intrusion on their happiness, and treat with ridicule, if not with insolence, the friendly monitor who would attempt to insinuate a syllable of duty and hereafter. Others there are who spend by no means the life of their choice, but sacrifice the comfort and pleasure of every day to the distinct acquirement of some favourite speculation. They are content to tread a drear and thorny way, that they may at length come forth upon some imaginary paradise, which is to compensate all the labours of a toilsome life. But to both these classes alike the language of their Saviour is, "I am the way;" "Come unto me all ye that labour and are heavy laden, and I will give you rest."

"This is the way, walk ye in it." The energies of the human mind here meet at once a worthy occupation, and a worthy object. A worthy occupation; because, "if any man be in Christ, he is a new creature;" "old things are passed away; behold all things are become new." He views the most ordinary business and common concerns of life under a light entirely different from the worldling; he thinks in every thing how he may best please his Master in heaven; and in this pleasure he finds his own, nor can he find it in any other. And Christ too is a full and satisfying object for the cravings of the most restless ambition that ever stimulated the breast of man. The love of a being who can protect from every danger, remove every evil, and bless with every good which the most insatiable desires can covet, who has done already for mankind all that Omnipotency itself can do, is an object and a reward for which every engrossing passion may be cheerfully resigned, every ardent propensity even eagerly sacrificed. Such a way as this is not only the way, but the truth; every thing else must appear to us, if we would be Christians, worthlessness and falsehood; every thing which cannot be made conducive to our advancement in "the way," must be regarded as pernicious deceit; every employment, object, study, amusement whatsoever, which does not advance us in the way, and cannot be pressed into the service of the Captain of our Salvation, must be viewed by the christian traveller with distaste and detestation, as the dank vapour of the marsh land, which would lure him from his safe and blessed way into the toils of sin and destruction.

But there are others whose minds are set on objects beyond the grave; who are convinced of the folly of devoting all their thoughts and endeavours to secure things in their own nature transitory, to the neglect of concerns inevitable and imperishable. Life, eternal life, is with them the sole object of inquiry and exertion. Such, my brethren, you all profess yourselves to be; and may you all receive abundantly of the Spirit of God to enable you so to continue. But if you would succeed in the object of your search, look to Jesus! Look to Him, not simply as the way, and as the truth, but as the life! As the way, follow him; as the truth, believe him; but as the life, embrace him! You will meet with those who profess his religion; and would yet seek to enter life without his sacrifice. Appeal to his own words! "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." But how believeth? Believeth that He in whom was life, and who is especially termed the life, and who expressly says, "No man taketh my life from me, but I lay it down myself; I have power to lay it down, and power to take it up again;" that this everlasting being was merely a man, of the same nature precisely with ourselves? In this sense all who have ever read of Christ may be called believers in him, for it would be scarcely worth the time to argue with a person who should deny the historical fact of Christ's existence, or the beauty of Christ's morality. But to proceed to the belief that we are to receive eternity at the hands of a mere man like ourselves, is an inconsistency which requires little ingenuity to overturn; yet such is the avowed belief of some who seek to enter heaven by their faith. But ye, my brethren, have not so learned Christ. In the words of the Apostle John, "We know that the Son of God is

come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

And once believing Jesus to be "the truth and the life, the true God, and eternal life," "keep yourselves," as the same Apostle subjoins, "from idols;"—from the idols of the heart—from whatever that may be which would force itself into that sanctuary where Christ should reign alone. Even your good works, necessary as they are, have no business here. Do not think you are to be saved without them; none shall rest upon God's holy hill but he that hath clean hands and a pure heart. Work as though your salvation depended on nothing but your works; but yet do not look even to these for salvation. Narrow is the way by which all believers must enter, for it is Christ alone: truth is single, and it is Christ alone; and your life is hid with Christ in God. Secure then an interest in his blood through faith, working by love; but remember that it is neither faith nor works which are your redemption,—this is an operation which no merely human power could effect—it is the work of God only, of Christ the way, the truth and the life; and so surely as you trust in any works independent of him, so surely shall you miss of the way; for no man cometh to the Father but by him.

Finally, let me conjure you to remember that Christ has himself said, "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." No union with Christ is more intimate than that which we receive in the holy communion. Omit not, therefore, any opportunity which He has given you of strengthening the bonds which unite you to him; but do all in his name, and seek all from his power; and "when Christ, who is your life, shall appear, then shall ye also appear with him in glory." H. T.

MISCELLANEOUS.

CONTINENTAL CHURCHES:

With Observations on the Romish Worship, and the State of Religion Abroad.

No. III.

THE BEGUINES, AND THEIR CHURCHES.

THERE is a curious monastic Institution in Belgium, unique in its kind, and altogether unknown in other countries, called the *Order of Beguine Nuns*. They derive their name from their founder St. Beghé, the sister of Pepin of Landen, and the mother of Pepin-le-Gros, who died in the year 689: or, according to others, from Lambert Lebégue, a priest of Liége, who was canonized about the year 1170. It is certain, however, that an establishment of them had settled at Vilvorde in the preceding century; and their existence, in all probability, dates from a much earlier period. The duties required of them are few and light; they make but one vow, that of chastity, which is no longer binding than it is found to be convenient; they can quit the order, and marry, at pleasure; and, during their residence in the *Beguinage*, they are permitted to go out unattended, and to receive visitors in the

convent. In 1250, the *Grand Beguinage* was founded at Brussels, and endowed with considerable privileges in 1254; so that, considering the easy conditions upon which they were received, it is not surprising that the number of the sisterhood rapidly increased. During the ascendancy of the Calvinists in the sixteenth century their convent was totally destroyed, and their rights were for a long time withheld. Again the order was suppressed in 1796, and again restored in 1800. The number of the sisterhood, however, has now become comparatively small, not perhaps exceeding 600 in the whole of Belgium. They are still distinguished by that peculiar remnant of the old Spanish costume, called the *faillie*; which is a long black silk scarf, reaching from the head to the feet, and which is capable of being so adjusted as to exhibit advantageously the grace and elegance of the wearer. Attendance upon the hospital *de la Vieillesse Malheureuse* attached to the convent is their principal employment.

Though the church of the *Grand Beguinage* at Brussels is by no means one of the most beautiful in the city, it has attractions for the connoisseur as great as those of architectural excellence. From the unsightly columns which support the roof, he will turn with satisfaction to the splendid pictures in the several chapels, which have been fortunately recovered from the French. Among the rest, a *Christ*, by Crayer, and a *Holy Family*, by Van Loo, are worthy of minute attention. The present edifice dates from the year 1657. It was rebuilt after the destructive attack of the Calvinists, at the cost of 331,318 florins, and dedicated to St. John the Baptist. The front is of the composite order, highly ornamented, and surmounted by a statue of St. Beghé, the foundress of the Beguine order.

Since the modern division of the city, the church of the Beguines has been used as a chapel of ease to that of *Notre-Dame-de-Finisterre*, the parish church of the fourth district. This handsome building is so called from the inscription over the portico, taken from the Psalms, with reference to its situation in the lower part of the town—*LAUDABUNT TE GENTES IN FINES TERRÆ*. The original structure was of wood, and its demolition by fire is said to have been attended with circumstances somewhat marvellous. During a storm of prodigious violence, which shook the tottering temple to its foundation, the curé, a man of extraordinary sanctity, persevered in concluding the mass which he had commenced, though the congregation had fled in terror from the place. While he was pronouncing the prayer of consecration, the building, struck by the lightning, was enveloped in one continuous flame; but the priest remained unmoved before the unfinished sacrifice. At the foot of the altar the fire was instantaneously extinguished; and the pious curé passed unhurt over the burning ruins, bearing the consecrated vessels in his hands. Of this same individual many other histories are on record; the scene of his ministerial labours bears the name of *La Rue du Curé du Finisterre*. One day a wandering monk was driven to seek the shelter of his house, to whom with ready hospitality he offered a portion of "his humble fare, his blessing, and repose." Rising at break of day for the performance of his accustomed duties, he left the traveller in bed; and, entering the church, he was asked an alms by an old mendicant, seated at the door. "Alas! my good woman," he

replied, "I have nothing to give you;" but feeling instinctively in his pocket, he found therein to his great surprise a small packet containing six florins, and an image of the virgin. Of course this could be nothing else than a veritable godsend, which was given forthwith to the lucky beggar, who trudged off well pleased with the prize. As it turned out, however, the worthy curé, dressing himself in the dark, had slipped into his guest's inexpressibles; and scarcely had the unexpected bounty been gratefully acknowledged before the shrine of Our Lady, than the appearance of the monk to claim his habiliments unveiled the mystery. "God will repay thee, brother," said this charitable host; and the traveller pursued his journey.

The rebuilding of the church of *Notre-Dame-de Finisterre* commenced in 1618, but it was not completed until the year 1712. A dome, surmounted by a lantern of copper, was added in 1828, and the entablature over the Doric portal was only finished in 1830. In the interior, the perfect symmetry observable in the architectural details, and the quiet light which is shed over the whole building, produce the most delightful effect upon the beholder. Twelve columns of the composite order, and resting on marble slabs, support the roof, and separate the nave from the aisles. The pulpit, by Duray, is finely sculptured. Above the *maitre-autel*, which is in the form of a tomb, are two angels, supporting the Ark of the Tabernacle; and over the stalls in the choir are medallions of the twelve Apostles, painted by *Van der Heyden*, which can scarcely be surpassed in beauty of design and richness of colouring.

At Ghent, where the Beguines are more numerous than in any other part of Belgium, the Conventual Church is a Gothic structure of very great antiquity. It stands in the middle of a sort of close, surrounded by old and irregular buildings; and is well worth a visit, especially at the time when the nuns are at their devotions. About 400 of the sisterhood, habited in their peculiar costume, and kneeling with their faces buried in their hoods in front of the altar, present a very striking appearance; and the music which accompanies the ceremony of the *salut* is generally selected from the most approved compositions. The interior of the church is especially remarkable for its extreme neatness, even in comparison with the universal attention which the continental churches receive in this respect.

In the Flemish churches generally, and in those of the Beguines in particular, the stranger's curiosity is forcibly attracted by the waxen figures of the various limbs of the body which are attached to the walls, and hung upon the arms, or about the necks of their favourite saints. These singular objects are the votive offerings of individuals seeking the aid of a saint in curing some malady affecting the particular member there suspended; and it is difficult to repress a smile at the sight of the legs, and feet, and eyes, and ears, like the limbs of so many wax dolls. To such an extent of absurdity is this practice carried, that little waxen pigs are sometimes offered, in order to obtain success in the fattening of a litter of young grunTERS. Sometimes the niche in which the offering is suspended is lighted by means of tapers, fixed on a stand something like a music-desk, and ornamented with garlands of flowers. Ridiculous as all this mummary is, to Protestant feelings it cannot fail to be highly disgusting.

LAW REPORT.

No. XL.—LADY HEWLEY'S CHARITIES.—(*Continued from p. 232*)

ATTORNEY-GENERAL v. SHORE AND OTHERS.

JUDGMENT.

LORD LYNDBURST. — This case was originally argued before the late Chancellor, in the presence of two of the judges. Circumstances to which it is not necessary that I should particularly advert, prevented that noble and learned lord from pronouncing any decision upon it. I regret that the parties were deprived of the benefit of his judgment. The case was afterwards argued before me, with the assistance of the learned judges who are now present. It was argued with great ability and learning, and every thing was urged at the bar that could throw light upon the subject, or that could properly be submitted for the consideration of the Court. For myself, I certainly could have wished that I had not been called upon to pronounce a decision upon such a question; but the parties on both sides have expressed a wish that I should decide it, and I have felt it my duty to comply with their request.

It must be satisfactory to those who are interested in the case, that I have had, upon this occasion, the assistance and advice of judges, so much distinguished for their intelligence, experience, and learning. It is highly satisfactory indeed to me, not so much from any difficulty that exists in the Case, as on account of its importance to the parties who are interested in it; and I may add, also, on account of its importance to the public.

I agree entirely in what has been stated by the learned judges, as to the principle upon which this case must be decided. In every case of charity, whether directed to religious purposes, or to purposes purely civil, it is the duty of the Court to give effect to the intention of the founder, provided this can be done without infringing any rule of law. The principle is uniformly acted upon in Courts of Equity. If, as the learned judges have stated, the deed of foundation

be clear and precise,—clear and precise in the language and in its application,—the course of the Court is free from difficulty. If, on the other hand, the terms which are made use of are obscure or equivocal, either in themselves or in the application of them, it then becomes the duty of the Court to ascertain, as well as it is able, from extrinsic circumstances, what was the intention of the founder of the charity,—in what sense, and with what view, the particular expressions were used. It is a question of evidence, and that evidence will vary with the circumstances of each particular case. It is a question of fact, to be ascertained, and the moment the fact is settled, the application of the principle is clear and easy.

It can scarcely be necessary to cite authorities in support of these doctrines;—they are founded in the plainest principles of common sense and justice;—but if it were necessary to quote any authority upon such a point, I might refer to the case which has been already mentioned—the *Attorney-General v. Pearson*, and to the case in the House of Lords, which was cited at the Bar. Throughout the judgments, delivered in those cases, these principles were acknowledged and acted upon by the noble and learned lord who presided, and whose experience in Courts of Equity, and especially in questions of this nature, was more extensive than that of any other living person. I look upon it, then, that these principles are settled, and that they do not admit of doubt or controversy.

What, then, was the intention of the foundress of this Charity? what the objects and the purposes to which it was directed? We look at the Deed of Foundation, (I refer to the Deed of 1704) and find that the objects were to assist poor and godly preachers of Christ's holy gospel; to assist poor and godly widows of the

same description of persons; to promote and encourage the preaching of Christ's holy gospel in poor districts and places; to assist in the education of persons intended for the ministry of Christ's holy gospel; to assist poor and godly persons in distress: those are the objects of the Deed of 1704. The Deed of 1707 provides for the maintenance of ten poor persons in certain almshouses that were founded by Lady Hewley. The rest of the property is directed to be applied to the same objects as are mentioned in the original Deed of 1704.

This is the substance of the provisions of the two deeds, and the first question that arises, and, indeed, almost the only question, is this:—Whom did the foundress of this Charity mean to designate by poor and godly preachers of Christ's holy gospel? and what were the principles and doctrines of which she intended to encourage and promote the preaching?

It may be said that the expression—"poor and godly preachers"—is clear and precise; but it is admitted on both sides, as well by the relator as on the part of the defendants, that it does not include ministers of the Established Church. However poor, however godly and pious, they were not intended to be included; it is so admitted by the parties, and rightly. It appears, therefore, that the terms "poor and godly preachers" are to be taken with some limitation, some restriction; and the question, therefore, is—What are the proper limitations and restrictions in this instance?

It is important, in the first place, to endeavour to ascertain what were the particular religious opinions of Lady Hewley, the foundress of this Charity. There can be no doubt that she was, in her religious faith and opinions, a Presbyterian. It is a matter of history that she was so. It is admitted by the answer of Mr. Wellbeloved, and others of the defendants. It is proved by the evidence in the cause; by the testimony of those respectable witnesses to whom the learned Judge has referred. It is not contested by any contradictory

evidence. It is proved that she attended the chapel which she herself, I believe, built, and in part endowed,—Saint Saviour Gate Chapel,—and which is admitted to have been a Presbyterian Chapel. Doctor Colton, the preacher at that chapel, was an acknowledged Presbyterian. He was her religious adviser; he was the executor to her will; he preached her funeral sermon. All these circumstances lead satisfactorily to the conclusion that she was in her opinions a Presbyterian.

This being so, the next question that presents itself is, What were the doctrines and opinions of the Presbyterians of that time? upon this also I think no reasonable doubt can be entertained. The Presbyterians of that day objected only to those Articles of the Established Church that relate to matters of discipline and church government; they did not object to any of the doctrinal Articles of the Church of England. It is stated by the witnesses, and there is no contradictory evidence, that they were believers in the Trinity and in the Doctrine of Original Sin, as contained in the Articles of the Church of England. If we go further, we find the same points, to a degree at least, admitted in the answers of Mr. Wellbeloved, and others of the defendants. "Very many," they say, "of the Presbyterians of that day believed in the doctrine of the Trinity." The admission is qualified indeed by the terms "very many," which admit of some latitude of construction; but coupling this with the evidence, I am justified, I think, in coming to the conclusion, that the great body of the Presbyterians were, in their opinions, Trinitarians.

But that which appears to me to be decisive upon the subject is a document that was referred to in the course of the argument; namely, the Heads of Agreement entered into between the Presbyterians and the Independents in the year 1691. In the eighth section of those heads of agreement, entitled, "Of a Confession of Faith," they say that "they hold either the doctrinal part of those, commonly called the Articles of the

Church of England, or the Confession or Catechism, shorter or larger, compiled by the Assembly at Westminster, or the Confession agreed on at the Savoy, to be agreeable to their rule of faith and practice." That document, therefore, appears to me to be decisive upon the question, because the articles to which they refer, namely, those of the Church of England, the Confession, the Shorter and Larger Catechism, and the Confession agreed on at the Savoy, all contain expressly and distinctly Trinitarian doctrines.

If it were necessary to proceed further in this case for the purpose of showing what were the opinions of the Presbyterians at that time, I might refer to the Act of Toleration. It is well known that the Dissenters were consulted in framing that act, and that they were satisfied generally with its provisions. But we find in the seventeenth section, that no person is allowed to preach, or is relieved from the penalties for preaching imposed by former Acts of Parliament, unless he subscribes the Articles of the Church of England, with the exception of the 34th, 35th, 36th, and part of the 20th, which do not relate to doctrinal matters, but merely to Church government, and matters of that description. Upon the whole of this evidence, I am satisfied, (and I think no reasonable doubt can be entertained upon the question,) that the great body of the Presbyterians, as well as Independents of that period, namely, about the commencement of the eighteenth century, believed in the doctrines of the Trinity and of Original Sin, contained in the Articles of the Church of England, and other documents, to which I have referred. Was Lady Hewley, then, an exception to this general rule as to belief with reference to these doctrines? If she was a Presbyterian, and the general doctrines of Presbyterianism were such as I have stated, it seems incumbent upon those who would contend that she was an exception as to the general belief, to produce some evidence of the fact; the burden of proof is upon those who would make that assertion or suggestion. But waiving

this, what are the probabilities of the case? It is well known that the principles of Unitarianism were at first not only very coldly received, but were listened to with aversion, and even with disgust, more particularly among the laity. Lady Hewley, at the time to which I am referring, was a person advanced in life: is it probable then that she should have adopted these opinions; that she should have deviated from those who surrounded her, and in whom she had confidence, upon points which, in one of the documents before me, are stated, I think, by Dr. Kenrick, to have been considered by all churches as essential?

There is another consideration that presents itself, arising out of the situation and character of Lady Hewley. She had attracted much attention; she was a person of great piety, of a certain rank, of great and extensive charity. It must have been known, it would have been a subject of general notoriety, if she had entertained these opinions. It must have come down to us as a matter of history, had she entertained Unitarian opinions, as in the case of Firmin, who resembled her in the benevolence of his disposition and character. But it is not necessary to rely upon probabilities in this case; we have direct evidence of the fact. The witnesses who have been so often referred to, declare that she was a believer in the Trinitarian doctrines, and upon this point, as upon the others to which I have referred, there is no contradictory evidence.

If we advert to the answers of Mr. Wellbeloved, and others of the defendants, what is it that they say as to this point? They do not deny that she entertained Trinitarian opinions, —that she was a Trinitarian in her belief; on the contrary, they say that "they have heard and believe that very many of the Presbyterians of that period were Trinitarians; but, save from the probability arising from such circumstances, they cannot say whether she, in her religious belief, was a Trinitarian." They admit, therefore, the probability of her having been a Trinitarian, which is in

substance to the same effect, though not so strong in the expression as what Mr. Wellbeloved is reported to have stated upon this subject to the Commissioners; for in their Report they say that "Mr. Wellbeloved concludes, from Lady Hewley's attendance at the chapel during Dr. Colton's time, and from the general state of religious opinions at that period, that she did not entertain what are commonly called Unitarian sentiments."

But the evidence, as to this important part of the case, does not rest here. Dr. Colton is admitted to have been a Trinitarian: no doubt is entertained upon this point. Dr. Colton must have been a Trinitarian, because, as he was the preacher at St. Saviour Gate Chapel, he of course subscribed the Articles agreeably to the 17th section of the Toleration Act; and we cannot presume that he would have subscribed those articles fraudulently, more particularly when we consider his character for learning and piety. Dr. Colton, therefore, was a Trinitarian; and, as I have already stated, he was the preacher at Lady Hewley's chapel. He was her adviser in religious matters; he was the executor to her will; he preached her funeral sermon, and in that sermon there is the strongest evidence of the double fact of Dr. Colton himself being a Trinitarian, and of Lady Hewley, with whose sentiments he was intimate, entertaining also the same opinions. Never, therefore, was there a stronger body of evidence leading to any conclusion than this, to show that Lady Hewley did not entertain Unitarian opinions.

But further. There is a document which has been adverted to by the learned Judges, namely, Bowles's Catechism, and which was much relied upon in the argument at the bar. Passing by the question as to the Trinity, (although the witnesses who are conversant with the subject state that Bowles's Catechism is to be considered as a Trinitarian catechism,) this at least is clear, that the doctrine of Original Sin is contained in that catechism in the most clear and distinct terms. I agree entirely with what the learned Judges have stated,

that when Lady Hewley requires, as a qualification for those persons who are to be admitted into the almshouse, that they should be able to repent by heart Bowles's Catechism, she must be taken to have assented to the doctrines contained in it. If so, the evidence is clear that she was a believer in the doctrine of Original Sin. And if we may rely upon the testimony of the witnesses who state that this is a Trinitarian catechism, then that also establishes the fact of her being a believer in the doctrine of the Trinity.

The facts, then, which I consider as established, are these: that Lady Hewley was a Presbyterian, and that the Presbyterians of that period were believers in the Trinity, and in the doctrine of Original Sin. I have further satisfied myself that Lady Hewley was not an exception to the general belief of that class of Dissenters to which she belonged, but that she also was a believer in the same doctrines.

This, then, being the case, we are prepared for the more satisfactory consideration of the next question, namely: What did she mean by "godly preachers of Christ's holy gospel?" What were the doctrines, the preaching of which she meant to promote and encourage? Is it reasonable to suppose—is it at all probable, that she intended to found a Charity and to bestow her property to promote the preaching of doctrines directly at variance with her own opinions? and this not as to subordinate, and trifling, and formal matters, but with respect to points that have always been considered by every Church as essential, and which she herself must have so considered. When I say points which have always been considered as essential, I am not using my own expressions, or relying on my own opinions alone; they are the expressions and the opinions of a very learned person, Dr. Kenrick, one of the defendants in this suit. In the sermon lying before me, he says, "If others have established a distinction between those essential articles of faith which cannot be rejected without perdition, and

the non-essentials on which men may safely differ, we at least gain little by the relaxation, for I know of no Church which does not regard as essentials those very articles which our name implies that we reject."

Can we suppose then, I repeat it, that this pious lady would have given her funds for the purpose of promoting and encouraging the preaching of doctrines in opposition to her own opinions in respect to points which have been universally considered, and which, we must presume, she also considered, as essential in matters of religious belief? At least, it would require some distinct evidence, or some reasoning which I have not heard, and which does not occur to me, to justify us in coming to such a conclusion. All the probabilities and presumptions are the other way; and, as a question of fact, I feel myself compelled to conclude that such could not have been her view and intention.

But another argument arises out of the Act of Parliament to which the learned Judges have referred, or rather, out of the Acts of Parliament of that period. Those preachers who denied the deity of Christ, were exempted if they preached from the benefit of the Act of Toleration—that Act was passed in the year 1688. In 1698, ten years afterwards, and six years before the date of the first of these deeds—the Act against Blasphemy was passed, by which any person, who should deny that any one of the three persons of the Trinity was God, became liable to the severest penalties. Those doctrines were styled impious and blasphemous. To teach them was called a detestable crime. I am not justifying the law—I am making no comment upon it—I am stating only what the law at that time was. Those persons, who by preaching, denied the doctrine of the Trinity—I think the word is "teach"—who, either in writing, in teaching, or advised speaking, shall maintain those doctrines, are subject to the penalties of the Act. It was contrary to law, therefore, at that time to preach those doctrines. To give money for the purpose of encouraging and promoting

the preaching of them would also, of course, be illegal.

What is the rule by which the conduct and the language of persons are to be interpreted? The rule is this, and it is a just and reasonable rule, that where a construction, consistent with lawful conduct and lawful intention, can be put upon the words and acts of parties, you are bound to do it, and not unnecessarily to put upon those words and acts a construction opposed to what the law prohibits or enjoins.—I cannot, therefore, bring myself to the conclusion, that Lady Hewley intended to promote and encourage the preaching of doctrines contrary to law—that she intended herself to violate the law—it would be contrary to every rule of fair construction and legal presumption so to decide.

It was argued at the bar, that this law was now repealed, and it was supposed that the repeal of the law would make an alteration in the consideration of the case.—It does not appear to me, in the slightest degree, to affect the question:—the question is—What was her intention at the time? What, at the period when she executed this deed, she intended? Who were the persons whom she meant to include in it? What were the doctrines, of which she intended to encourage and promote the preaching? It makes no alteration in this respect, it makes no change as to her intention at the time, that in the course of a century afterwards the law has been changed, and that that is considered as innocent which at the former period was illegal. On these two grounds then, each of which appears to me nearly conclusive—first, that I cannot presume that this pious lady intended that her estates should be applied to encourage and promote the preaching of doctrines directly at variance with that which she must have considered as essential to Christianity, and that she could not intend to violate the law. On these two grounds, I feel myself brought to this conclusion,—that she did not intend, under the description of "godly preachers of Christ's holy gospel," to include persons who

impugned the doctrine of the Trinity; that she did not intend to promote and encourage the diffusion of those opinions. With regard to the law and her respect for its authority, we find some evidence of it in the second deed—the deed of 1707; for she directs, “if by any lawful authority the objects of her bounty, in that deed, cannot be carried into effect,” that her trustees shall make a different application of the funds.

It has been said, and the learned Judges have adverted to it,—it has been said, that the religious opinions of that day were liberal and comprehensive, and that in particular Lady Hewley entertained enlarged views upon the subject of religion. All this, however, rests in general statement, and from which I can deduce no precise or satisfactory conclusion. I feel bound, therefore, for the reasons which I have stated,—having first established to my own satisfaction that Lady Hewley was, in her religious opinions and belief, a Trinitarian,—to come to the conclusion, that she never intended that her charity should be applied for the propagation of Unitarian doctrines. I am the more satisfied of the correctness of this result, because I came to it in the first instance, without at all knowing what were the opinions of my two learned friends, and without having had any communication with them upon the subject. I formed my opinion upon a careful consideration of the case, agreeing not only in my conclusions, but in the grounds and principles upon which they rest, with the learned Judges who have favoured me with their assistance on this occasion.

The remaining question then is this,—In what manner, and by whom, have these funds been administered? The trustees are, with one or two exceptions, (both the trustees and the sub-trustees,) proved to be Unitarians. Mr. Palmes is a member of the Church of England. Mr. Heywood was not proved to be an Unitarian. With respect to the rest, as I understand and read the evidence, they entertain Unitarian opinions. What are these doctrines? What in

their answer do Mr. Wellbeloved and others of the defendants state to be Unitarian opinions? They say, “they believe it to be true that the class of Christians styled Unitarians do reject as unscriptural the doctrine that Jesus Christ is really and truly God, and as such a proper object of divine worship. They believe it to be true that the class of Christians styled Unitarians do many of them reject as unscriptural the doctrine of Original Sin, or that man is born in such a state that if he were to die in the condition in which he was born and bred, he would perish everlastingly.” These are the doctrines stated in the answers of Mr. Wellbeloved and several of the other defendants, as being the peculiar doctrines of the Unitarians.

An observation was made, I think by a learned gentleman whom I now see in Court, on the conduct of Mr. Wellbeloved, with respect to his answers, stating that they were obtained with great difficulty; that they were extorted from a reluctant defendant; I think I owe it to Mr. Wellbeloved, and the other defendants, to observe that, from the nature and delicacy of the subject, they were justified in using much caution; and if we can fairly refer the conduct of men to proper motives, we are not justified in ascribing it to such as are improper. Mr. Wellbeloved may have considered that the questions were put in such a way as to lead properly to the answers which he successively gave; he may have thought it his duty to exercise great caution on such a subject. But leaving this, we have, in addition to the answers both from Mr. Wellbeloved and from Dr. Kenrick, clear and distinct statements of what the opinions of the Unitarians are upon the points in question.

I refer to a document which is in evidence—a sermon preached by Mr. Wellbeloved, at Hull, in which he states his opinions in these terms:—“With the doctrines concerning the deity of Christ we also reject as equally unscriptural those which other christian sects hold to be of such vital importance, relating to his office and

the design and consequences of his death. We see nothing in the pages either of the Old or New Testament to justify the doctrines which are generally deemed orthodox, relating to Original Sin." He thus states that the Unitarians reject not only the doctrine concerning the deity of Christ, but that also which relates to Original Sin. In another part of the same sermon he says:—"But it will be said that we deny his deity;" (that is, the deity of Christ.) "We refuse to acknowledge him as the second Person of the Godhead; we do not allow him to be one God with the Father, coeternal and coequal, or even God of God. We confess," he says, "the man Christ Jesus, but deny him as that incarnate, suffering, and dying God which he is believed to have been by all others who bear his name. True, we do deny the Jesus of the Athanasian and the Nicene creeds, of the Liturgy, and the Articles of the Established Church, of the confessions of faith adopted by almost all the churches of Christendom." Nothing can be more clear and distinct than these statements, not only as to his own opinions, but as to the opinions of those who think with him, and who come under the class and denomination of Unitarians.

Now, as to Dr. Kenrick, another of the defendants upon this record, he says:—"We are convinced that no doctrines can ultimately prevail among a people allowed to think and examine for themselves, which, like transubstantiation, involve a sensible absurdity; or, like the Trinity, a metaphysical contradiction. The surrender of their understandings," he says, "is a price which men will not long consent to pay for the belief of any system of theology." Such are the doctrines stated by two of the defendants as the doctrines of the Unitarians. I consider then, the great body of trustees and sub-trustees, as disbelievers in the divinity; or, to use the term of the Unitarians, the "deity of Christ, and disbelievers in the doctrine of Original Sin."

Having stated this, then, the next question is,—How and for what

purposes have these funds been applied by these Trustees? In what manner have they discharged the important duty that was entrusted to them? If I am correct in my conclusions as to the intentions of Lady Hewley, the funds have been misapplied, and misapplied for a long series of years, and to a very great extent. This alone might perhaps be a sufficient ground for removing the Trustees. But it has been said that the misapplication was unintentional upon their part;—that it was an error of judgment; that they put a construction upon the instruments fairly and *bonâ fide* that would have justified their acts. But, looking at the evidence in this case, I am compelled to say, and I say it with reluctance, that I cannot accede to this statement. I do not wish to enter into detail upon the subject, because I am desirous, as far as possible, to abstain, on this occasion, from every thing that is personal,—but I am forced to say, using the most gentle terms, that there has been, in my judgment, a strong, undue, and partial leaning, in the administration of these funds, towards Unitarian doctrines and Unitarian objects.

I shall not go through the evidence with respect to this part of the case, but shall content myself with referring, by way of example, to two points. How has it happened that almost all the trustees are Unitarians? that the vacancies have been so filled up as to make the whole body substantially Unitarian; as to place the entire control of these estates and funds, and the management of the whole Charity, in the hands of Unitarian trustees—of persons entertaining Unitarian opinions?

Another subject to which I shall also refer in illustration of what I have stated, relates to the exhibitions to Manchester College. Almost all the exhibitions of late years have been given to persons educated at that college. Upon a careful examination of the evidence, I must consider, that so far as relates to the education for the ministry, Manchester College is substantially an Unitarian establishment. I refer to the evidence, among

others, of Mr. Manning Walker, who was himself educated as an Unitarian, and was a member of that college. It appears to me strong and decisive upon this point. If it required further confirmation, I might refer to Mr. Wellbeloved's letter, in which he calls upon the Unitarian Dissenters to "subscribe to the support of that establishment for the purpose of maintaining a succession of well-educated ministers, in their class of Dissenters," obviously meaning (indeed the fact is proved by the evidence,) those of Unitarian opinions.

These circumstances, with others, lead me therefore to the conclusion, not merely that these parties have misapplied the funds, but that in the exercise of their trust they have manifested a strong and undue leaning in favour of persons of their own persuasion. I think then, looking at these circumstances, and considering the extensive and continued misapplica-

tion of the funds which has taken place, and adverting also to the consideration of the danger of future abuse,—if persons of one particular class of opinions are to be entrusted with the management and entire control of funds which are to be applied for the benefit of persons maintaining other opinions,—that I am bound to decide, that the Vice-Chancellor was correct in removing the trustees. It follows also from what I have already stated, that he was correct in the declaration he has made. And the result, therefore, of my judgment, confirmed as to the principles of it by the learned judges near me, and founded as to the further conclusions which I have stated upon those principles, is—that the Decree of the Vice-Chancellor should be affirmed. It is not a case for costs, and I think the Decree should be simply affirmed.

MONTHLY REGISTER.

CHURCH SOCIETIES.

S. P. C. K.—*Report of the Brentford, &c. District Committee, 1835.*

THE time has again arrived when the Committee beg to present to their Friends a Report of their proceedings during the past year; from which they trust it will be evident that they have endeavoured to promote, not only the general designs of the Parent Society, but also one of the chief objects for which all District Committees were first established; viz. to enable the poor to purchase Bibles, Prayer Books, &c. at very reduced prices.

The account of Books, &c. issued from the General Depository, at Brentford, during the last year, is as follows:—

Bibles	61
Testaments	45
Prayer Books	154
Psalters	12
Other Bound Books	94
Tracts.	1966

Total. 2332

And the total issue of Bibles, Testaments, Prayer Books, Tracts, &c. since the first establishment of the Committee in 1822, is 38,358.

The amount of subscriptions for the past year is 69*l.* 12*s.* 6*d.* from which the Committee, after discharging the expenses incurred in the District, will be enabled to forward to the Society (for the payment of the differences between the cost price to the Society and the charge to the Members,) the sum of 50*l.*

It cannot be expected, nor indeed can it be at all necessary, that arguments should be produced from year to year, in favour either of the usefulness of District Committees, or of the Society. There is one point, however, which appears to deserve particular notice. It has been stated by some that there is no further want of Bibles, Prayer Books, or Religious Tracts, in this immediate neighbourhood; from one quarter or another it has been abundantly supplied. In reply to such a statement, the Committee would beg

to observe, that if the supply were equal to the present demand (which they have just ground to fear is very far from being the case), still it would by no means follow that further exertions were unnecessary in a populous neighbourhood, the inhabitants of which are constantly shifting, and with fresh objects continually supplied by a very numerous rising generation.

Consistently with feelings of christian charity for the spiritual wants of their more needy brethren, the Committee cannot desire less than that every poor person in the District should be enabled to read the Bible, by having that precious treasure in their possession. They cannot think the field for their exertions closed, till all shall *feel* their want of such sacred instruction, and have their wants supplied. They are convinced that, in their own neighbourhood, their past labours are, and have been, blessed with good effect; and their earnest prayers and hope are, that as this hunger and thirst after spiritual food becomes more universal, they may, by the cooperation and contributions of all zealously disposed Christians, find themselves possessed of more ample means to meet the existing exigency.

REV. JOHN STODDART, M.A. Sec.

S. P. C. K.—*Salisbury Diocesan and District Committee for South Wilts.*

THE Report of the Salisbury Diocesan and District Committee of the S. P. C. K. for South Wilts for the last year, is just published. It contains a very satisfactory abstract of the proceedings of the Parent Society, which we recommend to the perusal of our readers; we must content ourselves with the following extract of the Report respecting the proceedings of this District.

"In their Report for the last year the Committee gave reason to hope that a *depôt* would be opened in the course of the present one, for the sale of the Society's Books, as also of those of the Committee of General Literature and Education, thus giving greater

accommodation both to the subscribers and the public.

"They have now the happiness to state, that a *depôt* is opened in St. Thomas's Church-yard, in the house erected for the Sunday School of that parish; and that Mrs. Lucas, the newly-appointed librarian, gives daily attendance from ten o'clock in the morning to four in the afternoon, and is authorised to receive and dispense orders for books, as also to settle bills due, and receive subscriptions, benevolences, &c. for the Committee.

This new arrangement naturally causes additional expense; the Committee are therefore under the necessity of rescinding the 10th Resolution, which has been acted upon for several years past, authorising a reduction in the price of books in favour of the Subscribers to the District; but hope still to be enabled to allow two-thirds of the subscription to the District, to be received in books at the Society's prices, and to supply any demand for books over and above those taken in right of subscription on the following terms:—Persons, being Members of the Parent Society, and subscribing at least a guinea per annum to the district fund, *i.e.* double Subscribers, may purchase books at the Members' prices marked in the Society's catalogue. Those who subscribe to the Parent Society only are charged five per cent. on the Members' prices; and those subscribing to the District only, are charged ten per cent. on the Members' prices, to compensate the Committee for the expenses of carriage, the shop, &c. &c. The public, or non-subscribers, are charged five per cent. upon the 'cost prices' of the Society, for the same reason.

"The distribution of religious books, during the past year, in this District, amounts to 12,953, [an increase of 4,944 over the year preceding] in the following proportions:—

Bibles	459
Testaments and Psalters.	540
Prayer Books	1027
Other Bound Books	781
Half-bound and Stitched	8241
Cards, Papers, &c.	1905
Total	12953

POLITICAL RETROSPECT.

DOMESTIC.—Since the reassembling of Parliament, after the Easter recess, many things have been *begun*, and rather an unusual activity has been visible in the House of Commons in particular; but nothing has been really *finished*, and as we have often seen as much activity end in nothing, we are not over sanguine as to the result. It is evident that the Lords intend to treat the Irish Corporations' Bill with little ceremony, and to restore it as much as possible to the state in which Sir R. Peel would have sent it up to them; and there is little doubt that the Ministers themselves would have small objection to these alterations (such, at least, is the general opinion), although, for the sake of the Radicals and Irish Papists, they must of course *apparently* seem highly indignant. Reports have even been spread of an intended *dissolution*, should the Lords dare to exercise their undoubted *right* of amendment on "*the Bill, the whole Bill, and nothing but the Bill.*" We think, however, there is little danger of a dissolution, which would certainly be a *very Irish way* for the Ministers of rewarding their followers in the House of Commons, whither, perhaps, many of them might not so easily find their way back. There will, probably, be much show of honest indignation; but the amended Bill will at last even be accepted by O'Connell as *an instalment* of "*justice to Ireland.*" The uncomfortable position of the ministry was singularly exemplified in their conduct regarding military flogging; when, deserted by their usual adherents, they were saved from defeat only by throwing themselves for protection on the Conservatives: the Ministers conquered their own *dear allies* by this aid, but such a conquest is surely more disgraceful than a defeat.

The Registration of Marriages Bill caused a very interesting debate, in which, when its injustice towards Churchmen, by imposing upon them restrictions from which the dissenters were exempt was pointed out, that *very liberal* dissenter, Mr. Wilkes, who

probably had had a main hand in its provisions, declared that he did not wish to do any thing which might wound the consciences of Churchmen. We are surely come to a pretty pass when *our* liberty of conscience depends on the *liberality* of Mr. Wilkes. Quære—What guarantee have we that the dissenters will be guided by Mr. Wilkes' directions, or bound by *his* promises.

There was also another most interesting and lengthened debate on the subject of Russian aggression, in which certainly a triumphant defence of the former policy of the Duke of Wellington in regard to that question was a prominent feature. The speech of Sir R. Peel, in which he deprecated all merely useless demonstrations of hostility, or premature interruption of the existing peace, was a complete specimen of political sagacity, and must have been quite a consolation to the Whigs, who certainly but for such aid would have come off "*second best.*" The motion was withdrawn; but we are certain the general expression of the great body of the House against further submission to Russian insolence will do more to check it than any thing, short of actual war, which has yet been attempted. *Old Nic* and his agents can take a hint as well as any one. By the by, one curious feature in the discussion was, the apparent *sympathy with Russia* exhibited by some of the ultra-Radicals. "*Birds of a feather flock together.*" Radicalism is only the tyranny of the mob; and, perhaps, hence arises this sympathy with tyranny; neither is it strange that a sympathy with the oppressor should be accompanied, as it actually was in this case, by a *professed and open* indifference to the cause of Poland, the oppressed. Such is English Radicalism. Surely it has now reached its lowest degradation! Leave has been given to Sir Andrew Agnew to introduce a Bill for the better observance of the Sabbath. The profaneness and ribaldry of the Irish Papists, English Radicals, and infidels, exhibited on this occasion, was certainly a singular feature of

the present day; and yet these men are supported by the *godly dissenters*. The Dublin Election Committee "drags its slow length along," to the great weariness of the gentlemen composing it; who sometimes seem quite in despair at the length of the arguments, for which the councillors and agents *pro* and *con* are so well paid. The expense of this inquiry must be enormous; and thus we see that the Reform Bill, instead of simplifying, has rendered the law of election more complicated, the litigated points more numerous, and all the proceedings interminable. The Whigs professed to make elections less expensive: they had better look at the expenses incurred in this Dublin Petition, and they will see a fine specimen of their legislative wisdom, *foresight*, and economy. But this is not the only thing which now calls Mr. O'Connell's attention. The Carlow affair, and the circumstances of the sale and bargain with ex-sheriff Raphael, has been again brought forward, notwithstanding the Report of the Committee appointed to inquire into the whole transaction. That Committee, indeed, acquitted Mr. O'Connell of any pecuniary advantage to himself. But was that the point to be inquired into? Surely not. Was the county of Carlow sold or not sold? "*That is the question.*" If it was sold, surely a *Reformed* House of Commons cannot refuse to vote it a high breach of privilege, and punish *all* concerned in such transaction. We shall see.—Well; the House, by a majority of seventy-four, has *whitewashed* Mr. O'Connell, and can surely not have the face to punish in future the purchase of seats in their *most pure and reformed body*. The low and mean artifices, the shuffling and manœuvring practised on this occasion, as detailed in the reports, are truly marvellous. A bill has been brought in for the separation of the Civil and Ecclesiastical Functions and Jurisdiction of the See of Durham. The debate showed how anxious the Radicals are to appropriate some of the funds of that See to the education of dissenters. In the Upper House, a bill has been introduced by the Archbishop of Can-

terbury to regulate and amend the practice of non-residence.

The practice of electing churchwardens at Easter has, during the month, given several opportunities for the display of party politics on a small scale. We are happy, however, to say, that the respectable part of the people have lately bestirred themselves more generally to keep out the low and noisy Radicals, who have been too long suffered by noise and bullying to usurp the various *parochial offices*. In Birmingham, a poll was demanded for churchwardens; and as usual, when it comes to the scrutiny of individual votes, and is not left to the mere show of *unwashed* hands, in vestry assembled, the Church party gained the day. A similar scene has just been enacted in St. Mary, Newington; a parish which has sent up sundry petitions in favour of Radicalism, on sundry occasions of late years. The weight to be attached to such petitions, as expressing the sense of the parish, may be learnt from the fact, that a poll being demanded for churchwarden in opposition to the Radicals, they were defeated by a large majority. Paddington also has most triumphantly shown how the little knot of busy, bullying Radicals, may be defeated by a proper exertion on the part of the respectable portion of a parish.

IRELAND.—The statue of King William, on College Green, Dublin, has been blown up. Subsequent investigation renders it probable that it was effected by fulminating quicksilver, or some other similar agent, and not by gunpowder; at any rate, one thing is clear,—it was done, not only most cleanly, but *scientifically*,—a circumstance which shows that political hatred and consequent crime in the present day is not confined to the low and ignorant, but can boast of its connexion with science, and those attainments which are generally thought to minister to morals, and soften and humanize the mind. No clue seems hitherto obtained to the discovery of the perpetrators; but one benefit has certainly been caused by this event—viz. considerable amusement to the gentlemen of the House

of Commons. An event which might have caused a wide destruction of human life, is in itself to be deplored; yet we have certainly the consolation to reflect, that it was not entirely thrown away, but caused considerable merriment and laughter to the grave *Patres Conscripti* of the House of Commons. The Corporation of Dublin intends to erect a new statue. Rewards have been offered for the discovery of the perpetrators of this unequivocal demonstration of popish hatred against Protestantism. The Grand Orange Lodge have declared, after a solemn investigation, by a majority of thirty-six, for the dissolution of all Orange Lodges, in compliance with the expressed wish of the House of Commons.

SPAIN.—*Mina* has been rather sore on the attacks made on him, for ordering the mother of Cabrera (the Carlist), a woman aged seventy-six, to be shot. He has published a letter, in which he seems to rest his defence on the fact, that he might have shot the old lady's two daughters as well, if he really had been so bloody as some thought him! But the whole contest in Spain is disgraceful to the last extreme in the spirit in which both sides act. Spain and Ireland are the two countries which exhibit the most revolting ferocity, cruelty, and utter recklessness of blood, and yet they are the countries which far exceed all others in their love of popery. The coincidence is well worth notice. *Mina*, who shoots an aged woman of seventy-six, and Cabrera, who has shot six or eight women in return, and has denounced and set a price on the heads of several more of high rank, are both Papists; so is Christina, and so is Don Carlos; but we say no more on so disgusting and horrible a trait of the present Spanish contest. Our own ships are ordered lately to afford a more decisive assistance to the Christinos. Mendizabal has got a considerable majority in the Chamber of Procuradores, and is expected to have the same in the *Proceres*. He has not thought proper to accept the resignation which the clamour, raised at the atrocity of the butcher *Mina*, the Spanish *Liberal*, had induced him to

tender. Does Mendizabal approve of shooting women of seventy-six years old?—and will the Spanish nobles, who are all *Liberals*, abet him? We shall see!

TURKEY.—The Porte has just ordered all the Armenian Catholics to submit to the Patriarch of a distant church, who is entirely under the power of Russia. This is probably a step which will greatly facilitate the conquest by Russia of those large and important parts of Turkey, where the Armenians are chiefly resident. It is plain the Porte durst not refuse, or else must have been utterly blind to the vast consequences likely to flow from so strange a concession. There is no doubt it was the former.

AMERICA.—The United States are again in a flame about banking matters. Von Buren, the future President, as report says, is equally opposed to Banks with General Jackson, and has been denouncing them accordingly. In the Floridas, the Indians have caused sad devastation, and committed many murders. Report says, the United States are likely to gain possession of Texas, by purchase from Mexico.

COLONIES.—In the Canadas, and some of the West India islands, matters are very complicated, and things by no means go on smoothly; or rather, quite the contrary.

REVENUE.—The Chancellor of the Exchequer (*mirabile dictu*) has got a surplus; but of which he seems to be heartily sick, finding it a greater source of annoyance than even a deficit. It has brought down upon him all the hungry interests of the country; and never was Chancellor of the Exchequer so flattered and entreated, and teased and threatened, and flattered again, by the various expectants. But (like a wise man) he keeps his own counsel, and therefore puts off the evil day of decision, which, if it reconciles one interest, will be sure to alienate all the rest. Each interest pleads its own claims for relief; and he is wise in *his generation* in keeping them in suspense. Expectants are generally well-behaved.

Since the above was written, the Ministerial, or rather the O'Connell

scheme, for the spoliation of the Irish Church, has been again brought forward. From some expressions used by Lord Morpeth, it is evident the Ministers would shake off their pledge on this subject to the Radicals and Papists, if they could. On a subject

which has been so fully discussed, and which its very authors seem to condemn, it is useless to speak farther. The sense and reason of the House of Commons are, alas! frequently on one side, while the mere numerical majority of votes is on the other!

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF REPECT.

THE LATE BISHOP OF LICHFIELD was, for twelve or thirteen years, Rector of Lutterworth, and was greatly respected and beloved by his parishioners. On receiving the intelligence of his decease, they immediately raised a subscription to hang the pulpit and reading desk, at which he had so long officiated, with black cloth. On Sunday morning, the 17th ult. a very affecting sermon was preached, by the Rev. J. H. Gurney, from Prov. x. 7—"The memory of the just is blessed."

DR. BURNEY.—A deputation of gentlemen, educated under Dr. Burney, have waited upon him at his house in Greenwich, and presented him with an elegant and costly candelabrum, as a testimony of the respect and high esteem entertained for him among his pupils. The inscription was pithy and appropriate—"Carolo Parr Burney, S.T.P. olim discipuli nunc amici D.D." Dr. Burney was a Commoner of Merton College, and in 1809 obtained the Chancellor's Prize for an English Essay on "The Love of our Country."

REV. J. GARWOOD.—A short time since, the Rev. J. Garwood, M.A. of Magdalen Hall, and Minister of Sir George Wheler's Chapel, Spital-square, London, was presented by his congregation with a very handsome and useful service of plate, as a "testimony of their high sense of his faithful and devoted labours in promoting their spiritual interests."

THE LATE BISHOP OF DURHAM.—The Duke of Northumberland, with his accustomed liberality, has presented 100*l.*, and the Duchess of Northumberland 50*l.*, in aid of the fund now raising for the purpose of erecting a monument, in Durham Cathedral, in honour of the late highly respected, and now universally lamented Bishop of Durham, Dr. Van Mildert.

ADDRESS TO THE KING.—At the Levee, the Bishop of Exeter presented an Address from the Archdeacon and Clergy of the Archdeaconry of Totness, praying his Majesty to appoint a Council of Archbishops and Bishops to advise in the selection of fit persons to fill the highest offices in the Church and Theological Professorships in the Universities.

THE ARCHBISHOP'S BILL FOR PREVENTING PLURALITIES.

THE following are the outlines and chief features of the Archbishop of Canterbury's bill, presented to the House of Lords on Tuesday, the 19th ult., "To abridge and regulate the holding of Benefices in Plurality; and to amend the laws relating to the residence of the Clergy, and the Appointment and Payment of Stipendiary Curates in England."

Preamble.—I. Whereas an Act passed in the 21st Henry the Eighth, intituled "An Act that no spiritual persons shall take to farm, of the King, or any other person, any lands or tenements for term of life, years, or at will, &c. and for pluralities of benefices, and for residence," the whole of which recited Act (excepting only such parts as relate to pluralities of benefices,) has since been repealed by an Act, passed in the 57th George the Third, intituled "An Act to

consolidate and amend the laws relating to spiritual persons holding of farms; and for enforcing the residence of spiritual persons on their benefices, and for the support and maintenance of stipendiary curates in England." And whereas it is expedient to consolidate and amend the said laws, and to restrain the holding of pluralities, and to make further provision for enforcing the residence of spiritual persons on their benefices, and to limit the exemptions from such residence; and also to make further provision respecting the appointment and support of stipendiary Curates in England: be it therefore enacted that so much of the said recited Acts as is now in force shall be and the same is hereby repealed, save and except only such parts of the said last recited act as repeal certain Acts and part of Acts therein particularly recited: provided always, that nothing herein contained shall exempt any persons from any penalties incurred under the said last recited Act, or to take away or affect any proceeding for recovery thereof whether commenced or not before the passing of this Act, or shall annul or abridge any license granted under the provisions of the said last recited Act, before the time of passing this Act, or within one month thereafter.

2. That from and after the passing of this Act, no spiritual person holding more benefices than one shall accept or take to hold therewith any dignity or office in any cathedral or collegiate church, or any other benefice: and that no spiritual person holding any such dignity or office, and also holding any benefice, shall accept and take to hold therewith any other dignity or office or any benefice; and that no spiritual person holding any dignity or office in any cathedral or collegiate church shall accept or take any dignity or office in any other cathedral or collegiate church, or any other dignity or office in the same cathedral or collegiate church, any law, canon, custom, usage, or dispensation, to the contrary notwithstanding; provided that nothing herein contained shall be construed to prevent any Archdeacon from holding with his Archdeaconry one prebend or canonry in the cathedral church of the diocese of which his Archdeaconry forms a part, or from holding one benefice situate within such diocese, together with such Archdeaconry, prebend, or canonry.

3. That no spiritual person holding any benefice shall accept or take to hold therewith any other benefice, unless it shall be situate within the distance of ten statute miles from such first-mentioned benefice.

4. That any spiritual person holding one benefice, not exceeding the yearly value of 500*l.*, and not having any dignity or office in any cathedral or collegiate church, may hold therewith one other benefice, situate within the distance aforesaid, and not exceeding at the time of his institution thereto the said yearly value of 500*l.*; provided that if both such benefices shall be situate in the same diocese, and the Bishop shall see reason to object to such two benefices being held together, he shall withhold institution to such second benefice, until he shall have stated such reason in writing under his hand to the Archbishop of the province in which such benefice shall be situate, who shall inquire into the circumstances of the case, and shall decide whether institution shall be granted or not: provided also, that if such two benefices shall be situate in different dioceses, the Bishop having jurisdiction over the second benefice, shall withhold institution thereto until he shall have ascertained from the Bishop in whose diocese the first benefice shall be situate, whether he has any objection to such benefices being held together, and until he shall have stated to the Archbishop of his province, and received his decision on an objection which may appear to either of the said Bishops to exist in such two benefices being held together; and in each of the said cases the decision of the Archbishop shall be conclusive on all parties.

5. Or one above and one below that value, for special reasons assigned by the Bishop to the Archbishop, and allowed by the King in Council.

6. Acceptance of preferment contrary to this Act vacates all former preferment.

7. License or dispensation for second preferment unnecessary.

8. Present rights of possession saved.

9. Acts 37 Hen. VIII., c. 21, and 17 Geo. III., for uniting churches, repealed.

10. And their provisions re-enacted and made applicable to the union of contiguous benefices of a certain population and value.

11. No union, except under this Act.

12. Provisions for disuniting united benefices. Whereas, from the increase of population, or from other circumstances, it may be expedient that two or more benefices which have been heretofore united, or which may be hereafter united

under the provisions of this Act, should be disunited: be it enacted, that wherever the Bishop of any diocese, or the Bishops of two dioceses, shall represent to the said Commissioners that any benefices in his or their diocese or dioceses, which now are or which may be hereafter united into one benefice, may be disunited with advantage to the interests of religion, such Commissioners shall inquire into the circumstances of the case, and if they shall be satisfied that such union may be usefully dissolved, they shall certify the same to his Majesty in Council, and thereupon it shall be lawful for his Majesty in Council to issue an order for dissolving such union, and directing that such order shall be registered in the registry of the diocese to which such united benefice shall belong, and which order the registrar of such diocese, immediately on the receipt thereof, is hereby required to register accordingly; and thereupon, immediately if the same benefice shall then be vacant, otherwise on the first avoidance thereof, such union shall be *ipso facto* dissolved, and thenceforward such benefices shall be and be deemed and taken to be separate and distinct benefices to all intents and purposes whatever, and as if such benefices had never been united; and the patron or patrons thereof shall and may present to the same respectively, and so from time to time as they or either of them shall become vacant.

13. Incumbent may resign one or more of disunited benefices, and patron may present.

The other clauses contain provisions enacting that portion of glebe, &c. may be assigned to each of the dissevered benefices, and shall belong to the incumbent. Provisions for altering the shape and boundaries of contiguous parishes. Spiritual persons not to take to farm for occupation above 80 acres, without consent of the Bishop, and then not beyond seven years, under penalty of 10s. per acre.

19. That no spiritual person beneficed, or performing ecclesiastical duty, shall engage in trade, or buy to sell again for profit or gain. Not to extend to spiritual persons engaged in keeping schools, or as tutors, &c., in respect of any thing done, or any buying or selling in such employment; or to selling any thing *bonâ fide* bought for the use of the family; or buying or selling cattle, &c. for the use of his own glebe or demesne lands, &c.

20. Penalties for non-residence, without license or exemption; and not residing at another benefice. That every spiritual person holding any benefice shall keep residence on his benefice, and in the house of residence (if any) belonging thereto; and if any such person shall, without any such license or exemption as is in this Act allowed for that purpose, absent himself from such benefice or house, if any, for any period exceeding the space of three months together, or to be accounted at several times in one year, unless he shall be resident at some other benefice of which he may be possessed; he shall, when such absence shall exceed three months, and not exceed six months, forfeit one-third of the annual value of the benefice from which he shall so absent himself; and when such absence shall exceed six months and not exceed eight months, one-half of such annual value; and when such absence shall exceed eight months, two-thirds of such annual value; and when such absence shall have been for the whole of the year, three fourths of such annual value.

21. Penalty for neglecting duty on Sundays, &c. 5*l.* for every offence.

25. Certain persons exempt from penalties for non-residence. That no spiritual person being Dean of any cathedral or collegiate church, or being head ruler of any college or hall within either of the Universities of Oxford or Cambridge, and no spiritual person having or holding any Professorship or any public readership in either of the said Universities, while actually resident within the precincts of the University, and while reading lectures therein during the time required by the conditions of his office (provided always, that a certificate under the hand of the Vice-Chancellor of the University, stating the fact of such residence and of the due performance of such duties, shall in every such case be transmitted to the Bishop of the diocese, within six weeks after the 31st day of December in each year); no spiritual person serving Chaplain of the King or Queen's most excellent Majesty, or of any of the King or Queen's children, brethren, or sisters, during so long as he shall actually attend in the discharge of his duty as such Chaplain in the Household to which he shall belong; and no Chaplain of any Archbishop or Bishop, whilst actually attending in the discharge of his duty as such Chaplain: and no spiritual person actually serving as Chaplain of the House of Commons, or as Clerk of his Majesty's Closet, or as a Deputy Clerk thereof, while any such

person shall be actually attending and performing the functions of his office; and no spiritual person serving as Chancellor, or Vicar General or Commissioner of any diocese, whilst exercising the duties of his office; or as Archdeacon, while upon his visitation or otherwise engaged in the exercise of his Archidiaconal functions; or as Dean, or Sub-Dean, or priest, or reader, in any of his Majesty's Royal Chapels at St. James's or Whitehall, or as reader in his Majesty's private chapels at Windsor or elsewhere, whilst actually performing the duty of any such office respectively: or as preacher in any of the Inns of Court, or at the Rolls chapel, whilst actually performing the duties of such office: and no spiritual person being Provost of Eton College or Warden of Winchester College, or Master of the Charter House, during the time for which he may be required to reside, and shall actually reside therein respectively; and no spiritual person being Master of Eton, Winchester, or Westminster Schools, or principal of the East India College; shall be liable to any of the penalties or forfeitures in this Act contained for or on account of non-residence, during any such period as aforesaid, or any benefice; but every such spiritual person shall, with respect to residence under this Act, be entitled to account for such period of absence from his benefice as if he had legally resided on some other benefice, any thing in this Act contained to the contrary notwithstanding.

26. Dignitaries, &c. residing at cathedral churches for certain periods, exempted. Provision for cases in which the year of residence at cathedrals commences at any other period than the 1st of January.

27. Rights of present Incumbents and Dignitaries, as to exemptions and licenses, preserved.

28. Exemption forfeited if house of residence not kept in repair.

29. Every petition for license for non-residence to be in writing, and to state certain particulars.

30. Bishops may grant licenses in certain cases enumerated.

31. Under special circumstances, Bishops may grant licenses to reside out of the house or benefice, and may appoint and assign salaries to Curates. Reasons for granting them to be transmitted to the Archbishop for examination and allowance; who may, after inquiry, annul, or in any manner vary license.

32. A list of licenses allowed by the Archbishop, or granted in his own diocese, shall be annually transmitted to his Majesty in council, who may revoke licenses, &c. License, although revoked, shall be deemed valid between the grant and revocation.

40. On or before the 25th March annually a return shall be made to his Majesty in council of every benefice, with names of residents and non-residents, &c.

41. If any person, neither licensed nor exempt, does not sufficiently reside, the Bishop may issue a monition. Returns to be made to monitions which may be required to be upon oath. Where return shall not be made, or shall not be satisfactory, Bishop may order residence, and, if disobeyed, may sequester the profits of the benefice, and direct an application of the profits. Appeal against sequestration may be made to the Archbishop.

42. Persons who shall return to residence on monition shall pay the costs.

43. If any person return to residence on monition shall, before twelve months thereafter, absent himself, the Bishop may *without monition* sequester the profits of the benefice.

45. If any benefice shall continue under such a sequestration one year, or incur two such sequestrations within two years, it shall become void, except in case of relief, upon appeal.

46. Contracts for letting houses in which any spiritual person by order of the Bishop be required to reside shall be void. Any person holding possession after the day appointed shall be subject to penalty.

48. No oath relating to residence shall be required of any Vicar.

49. Non-resident Incumbents neglecting to appoint Curates, Bishop to appoint.

50. Curates to reside on benefices under certain circumstances.

51. Extension of the provision of the Acts 17 Geo. III. c. 53, and 21 Geo. III. c. 66, relating to the repairing and rebuilding of houses of residence; and power to the Bishop to enforce compliance.

61. Bishops may enforce two services on Sunday in certain cases.

64. Bishop to appoint stipends to Curates.

84. That no spiritual person shall serve more than two churches or two chapels, or one church and one chapel, in one day, &c.

ORDINATIONS.—1836.

By the Lord Bishop of Bath & Wells, April 3d.

DEACONS.

Name.	Degree.	College.	University.
Fitzgerald, Augustus Otway	B.A.	Balliol	Oxford
Harvey, James Abraham	B.A.	St. Edmund Hall	Oxford
Trevelyan, Edward Otto	B.A.	Corpus Christi	Oxford

PRIESTS.

Boyle, Richard Cavendish Townshend	M.A.	Christ Church	Oxford
Watts, Nicholas, jun.	B.A.	University	Oxford
Wolley, Thomas Lamplugh	B.A.	Magdalen Hall	Oxford

By the Lord Bishop of Rochester, April 17.

DEACONS.

Carrick, George Moor	(<i>let. dim.</i>)	B.A. Catharine Hall	Cambridge
Darwall, Leicester	ditto	B.A. Trinity	Cambridge
Dunlop, Charles		Stud. of Pembroke	Oxford
Dupre, William Oliver Allen	(<i>let. dim.</i>)	Lit.	
Garden, John Larkins		B.A. St. Peter's	Cambridge
Grey, the Hon. Francis Richard	(<i>let. dim.</i>)	M.A. Trinity	Cambridge
Haigh, Daniel	ditto	B.A. Catharine Hall	Cambridge
Hodge, Charles	ditto	B.A. St. Edmund Hall	Oxford
Langston, Frederick Foyster	ditto	M.A. St. John's	Oxford
Lloyd, John	ditto	M.A. Emmanuel	Cambridge
Pendrill, John	ditto	B.A. St. John's	Oxford
Saunders, John Clement	ditto	St. Bees	
Scott, the Hon. William Hugh	ditto	M.A. St. John's	Cambridge
Shelley, Frederick	ditto	Lit.	
Webb, George Augustus	ditto	B.A. Merton	Oxford
Wilkinson, William Francis	ditto	B.A. Queen's	Cambridge

PRIESTS.

Alfree, Frederick Charles	B.A.	St. John's	Cambridge
Courtenay, Hon. and Rev. Henry Hugh	B.A.	Merton	Oxford
Cumming, Joseph George	(<i>let. dim.</i>)	B.A. Emmanuel	Cambridge
Flavell, John Webb	ditto	B.A. Trinity	Dublin
Grey, Hon. and Rev. John	ditto	M.A. Trinity	Cambridge
Hotham, John Hallett		B.A. Magdalen	Oxford
Lloyd, John	(<i>let. dim.</i>)	B.A. Jesus	Oxford
Malet, William Wyndham	ditto	S.C.L. Magdalen Hall	Oxford
Pollard, Henry Smith		B.A. Lincoln	Oxford
Young, Thomas Drake	(<i>let. dim.</i>)	B.A. Queen's	Cambridge

By the Lord Bishop of Exeter.

DEACONS.

Batten, Henry	B.A.	Exeter	Oxford
Comfray, K. J.		Magdalen Hall	Oxford
Edwards, Joseph	B.A.	Exeter	Oxford
Rickards, Hely Hutchinson	B.A.	New Inn Hall	Oxford
Walter, William Richard Keats	B.A.	Exeter	Oxford

PRIESTS.

Barnes, Henry Mackinnon Baynham	B.A.	Oriel	Oxford
Burrough, James Walrond	B.A.	Queen's	Oxford
Clarke, Thomas	B.A.	Queen's	Oxford
Keigwin, James Philip	B.A.	Schol. of Wadh.	Oxford
Langmead, G. Winne	B.A.	Exeter	Oxford
Lightfoot, Nicholas Francis	B.A.	Exeter	Oxford
Morshead, John Philip Anderson	B.A.	Exeter	Oxford
Pitman, William Parr	B.A.	Exeter	Oxford
Radclyffe, Charles Edward	B.A.	Brasenose	Oxford
Rodd, Henry Tremayne	B.A.	Exeter	Oxford
Tracey, John	B.A.	Wadham	Oxford

PREFERMENTS.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Atkinson, G. J.	Kettlethorpe	£ 569	Lincoln	Lincoln	Sir W. A. Ingilby
Bassett, W. F. D.	{ Heanton Punchardon	{ 431	Devon	Exeter	J. D. Bassett, Esq.
Colling, T. A.	{ Buckland Brewer	{ 244	Devon	Exeter	The King.
Grey, J.	Wouler	478	Northum.	Durham	Bp. of Durham
Harding, T. H.	Ashley	316	Stafford	Lichfield	H. C. Meynell, Esq.
Hart, R.	Calton	142	Norfolk	Norwich	D. & C. of Norwich
Howes, T. F.	Wingfield	100	Suffolk	Norwich	Bp. of Norwich
Hughes, H. H.	Layham	800	Suffolk	Norwich	St. John's, Cambridge
Hume, W. W.	Scaldwell	357	Northam.	Peterbro'	Duke of Buccleugh
Leathes, F.	Wickhampton	150	Norfolk	Norwich	J. F. Leathes, Esq.
Liddell, Hon. R.	Barking	1197	Essex	London	All Souls' College
Lowther, B.	Vow Church	200	Hereford	Hereford	{ Rev. H. Lee, Preb. of Hereford Cath.
Poole, W.	Moulton	391	Northam.	Peterbro'	G. V. Stanton, Esq.
Radclyffe, C. E.	{ Damdrel Syddenham	{ 207	Devon	Exeter	J. Carpenter, Esq.
Swainson, C. L.	Crick	896	Northam.	Peterbro'	St. John's, Oxford
Todd, F.	St. Peter's, Marylebone	600	London	London	The King
Trevenen, T. J.	St. Ewe	492	Cornwall	Exeter	Rev. T. J. Trevenen
Warre, F.	Bishop's Lydeard	120	Somerset	Pec. of D. & C. of Wells	
Watkins, T.	Llansantfraed	271	Brecon	St. David's	Earl of Ashburnham
Whipham, A.	Gidley	72	Devon	Exeter	Rev. T. Whipham
Woodhouse, G. W.	Albrighton	651	Salop.	Lichfield	Haberdasher's Comp.

CLERGYMEN DECEASED.

THE BISHOP OF LICHFIELD AND COVENTRY.—On Thursday, March 31st, died, at Hastings, the Hon. and Right Rev. Henry Ryder, D.D. Lord Bishop of Lichfield and Coventry, and one of the Prebendaries of Westminster. His lordship had long been in a declining state of health. He was the seventh child of Nathaniel, first Lord Harrowby, by Elizabeth, daughter of Richard Terriek, Bishop of London; he was born on the 21st of July, 1777, and educated at St. John's College, Cambridge, where he took the degree of M.A. in 1798; that of D.D. in 1813. He was consecrated Bishop of Gloucester in 1815, and translated to the See of Lichfield and Coventry in 1824. In 1831 he was appointed a Prebendary of Westminster *in commendam*. In 1802 he married Sophia, daughter of Thomas March Phillipps, Esq. by whom he had a family of thirteen children, all of whom survive him except one son, Charles, who was drowned at sea in 1825. His eldest daughter is married to Sir George Grey, the Under Secretary of State for the Colonies. The deceased Bishop published several single sermons, among which was one "On the Doctrines of Final Perseverance and Assurance of Salvation;" and another "On the Propriety of preaching the Calvinistic Doctrine," printed in London in 1806.

THE BISHOP OF ELY.—We regret to state that Dr. Bowyer Edward Sparke, the Lord Bishop of Ely, died on Monday, April 4, at his house in Dover-street. His lordship held that diocese since 1812, having been translated to the see from Chester, to which diocese he was consecrated in 1809. His lordship was advanced in years; he was formerly Fellow of Pembroke College, Cambridge, Official Visitor of Peterhouse, St. John's and Jesus Colleges, and Visitor to the Master of Trinity College, in that University. He was formerly tutor to the Duke of Rutland. His remains have been interred in a vault in Bishop West's chapel, at the south-east angle of the cathedral. About half-past eleven o'clock the procession began to move from the Palace to the Cathedral, preceded by mutes, sword-bearer, &c. and attended by the principal officers of the isle, his lordship's medical attendants, and the clergy and gentlemen of the diocese. The pall was supported by the Prebendaries and Minor Canons of the cathedral. On entering the cathedral at the

western porch, nothing could exceed the imposing effect which presented itself; the whole length of the nave on either side (seats having been provided by the Dean and Chapter) was lined with spectators, as well as the organ loft and the galleries, and the greatest order and silence prevailed. As the body was borne up the aisle, the lay clerks and choristers chanting the prefatory verses of the burial service, accompanied by the deep tones of the organ, the effect excited the most solemn and devout feelings. On arriving at the choir, the remainder of the service was performed by the very reverend the Dean, except the psalms, and the anthem at the vault, which was also chanted. The coffin, which was covered with purple velvet, and richly and chastely decorated with a gilt plate, bearing the following inscription;—

BOWYER EDWARD SPARKE, S. T. P.
Episcopus Eliensis,
Obiit IV. die Aprilis,
A. D. 1836.
Ætatis LXXVII.

surmounted by a mitre, and the arms of the see, was then lowered into the vault, and placed by the side of that of Mrs. Sparke, whose remains had been deposited there but three weeks before. Much respect was shown by the inhabitants of the city, the tradesmen closing their shops; and many of the most respectable assisted in keeping order in the church, and in arranging the very great concourse of persons who attended to witness the procession. It is, we believe, fifty-seven years since a bishop was buried in the cathedral; Bishops Yorke and Dampier having been interred in their family vaults.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
		£			
Bicker, J. . .	Wingfield	100	Suffolk	Norwich	Bp. of Norwich
Brooke, C. . .	{ Uford and Blaxall	299 498	{ Suffolk	Norwich	{ Rev. C. Brooke A. Arredeckne
Burney, R. A. .	Rympton	272	Somerset	B. & W.	Bp. of Winchester
Chambers, — .	Studley	103	Warwick	Worc.	R. Knight, Esq.
Cregoe, J. . .	St. Ewe	492	Cornwall	Exeter	Rev. J. Trevenen
Dowker, E. . .	{ Salton and Sinnington	90 84	{ York	York	{ G. W. Dowker, Esq. Master of Helms- worth School
French, P. A. .	{ Odcombe Thorn Falcon	461 296	{ Somerset	B. & W.	{ D. & C. of Christ Ch. E. & J. Batten, Esqrs.
Haigh, W. . .	Wooler	478	Northum.	Durham	Bp. of Durham
Holmes, E. . .	{ Millington cum Givendale	219	York	York	Dean of York
Hordern, P. . .	Chorlton	103	Stafford	Lichfield	Manchester College
Knipe, J. . .	Aldermaston		Berks	Salisb.	Queen's Coll. Oxford
Mark, M. . .	{ St. George's Barnsley	123	York	York	Abp. of York
Massingberd, C. B.	Kettlethorpe	569	Lincoln	Lincoln	Sir W. A. Ingilby
Nicholson, J. . .	Widdial	290	Herts	Lincoln	C. E. Heaton, Esq.
Pickford, J. . .	Cholderton	225	Wilts	Salisb.	Oriel College, Oxford
Rogers, J. . .	Clodock	149	Hereford	St. David's	W. Wilkins, Esq.
Rowland, W. . .	Llansantfraed	271	Brecon	St. David's	Earl of Ashburnham
Royds, E. . .	Brereton	681	Cheshire	Chester	J. Royds, Esq.
Sedgwick, J. . .	Howgill	57	York	Chester	Vicar of Sedberg
Speidell, T. . .	Crick	896	Northam.	Peterbro'	St. John's, Oxford
Stanton, J. . .	{ Moulton Scaldwell	391 357	{ Northam.	Peterbro'	G. V. Stanton, Esq.
Valpy, Dr. . .	Stradishall	225	Suffolk	Norwich	Sir R. Harland
Walker, W. . .	Layham	800	Suffolk	Norwich	St. John's, Camb.
Walter, F. M. .	{ St. Petrox Dartmouth	59	Kent	Cant.	Rev. A. Farwell
White, H. . .	{ Chelsea Dilthorne	211 198	{ Stafford	Lichfield	D. & C. of Lichfield

APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Baker, T.	Rural Deanery of Kidderminster.
Bayfield, B.	Curacy of the Parish of Halifax.
Brammall, Dr.	Chaplaincy of the Blean Union Workhouse.
Comyn, R. C.	Of St. John's, Chief Justice of Madras.
Davis, C. G.	Curacy of St. Paul's, Cheltenham.
Hutchins, W.	Archdeacon of the Island of Van Dieman's Land.
Jacobson, W.	Assistant at Harrow School.
Kennedy, Rev. B. J.	Head Mastership of Shrewsbury Royal Free Grammar School.
Mills, W.	Head Mastership & Chaplaincy of Exeter Free Gram. School.
Spyers, Rev. T.	Mastership of Aldenham School, Herts.
Vidal, F.	Chaplaincy of the Devon County Prison.
Weldon, Rev. J. J.	Second Mastership of Shrewsbury Royal Free Gram. School.
Wordsworth, C.	Head Mastership of Harrow School.
Wyatt, W. R.	{ Curacy of the Archdeaconry of Dyserth, and Vicar Choral of St. Asaph Cathedral.

OBITUARY.

We announce with deep regret the death of the Rev. Dr. Valpy, upwards of fifty years an inhabitant of Reading. He was nearly the whole of that time Head Master of the Grammar School of that place. To deep classical learning he united the most extensive general knowledge; habitually studious, and having enjoyed the advantage of travelling in foreign countries, his tact was very great in communicating classical literature. His powers of conversation were transcendent. As a preacher, his eloquence was fervid and persuasive. He was often called into the service of the public charities with great success; always devoted to genuine Christianity, his piety was sincere, kind, and unostentatious.

<i>Name.</i>	<i>Appointment or Residence.</i>
Chester, G.	Master of Free Gram. School at Stamfordham, Northumberl.
Evered, J.	Of Queen's College and of Bridgewater.
Flower, R. H.	Curate of St. Giles in the Fields, London.
Moxon, R.	Curate of Ilkiston, Derbyshire.
Ozanne, M.	Scholar of Pembroke College.
Pickart, S.	Rural Deanery of Kidderminster.
Strong, G.	Vicar Choral of St. Asaph Cathedral.
Wasney, R.	Curate of St. Thomas Chapel, Newcastle.

OXFORD.

Congregations will be holden for the purpose of granting Graces and conferring Degrees, on the following days in the ensuing Term: viz.—

May, Thursday 5. | May, Friday 13.
May, Saturday 21.

Mr. Denver's Prizes for two Dissertations in English have been adjudged as follows:—

"On the Doctrine of Faith in the Holy Trinity;" to the Rev. Henry William Wilberforce, M.A. of Oriel College.

"On the Sufficiency of the Holy Scriptures for the Salvation of Man;" to the Rev. James Stevens, M.A. of St. John's College.

NEW PROCTORS.

SENIOR PROCTOR.

Rev. Robert Hussey, M.A. Student of Christ Church.

JUNIOR PROCTOR.

Rev. Henry Thorpe, M.A. late Fellow of St. John's.

The former was presented by the Very Rev. the Dean of Christ Church; the latter, by the Rev. Philip Wynter, D.D., President of St. John's College. After taking the oaths, and being admitted by the Vice-Chancellor, with the usual ceremonies, to the office of the Proctorship, the new Proctors nominated the following gentlemen to be the Pro-Proctors for the ensuing year:—

Rev. Jacob Ley, M.A. Stud. of Christ Church.

Rev. Walter Lucas Brown, M.A. Stud. of Christ Church.

Rev. Lancelot Arthur Sharpe, M.A. Fellow of St. John's.

Rev. George Adams, M.A. Fellow of St. John's.

The Rev. T. S. L. Vogan, M.A., of St. Edmund Hall, was nominated to preach the Bampton Lectures for 1837.

At the Public Examinations the number of names inserted in the Proctor's list amounted to 198, of which 59 were those of candidates for classes.

The number of Essays sent in for the Theological Prize, founded by Dr. Ellerton, for the present year, is 23.

DEGREES CONFERRED.

DOCTOR IN MEDICINE.

William Dallas Bernard, Wadham Coll. grand comp.

BACHELORS IN DIVINITY.

Rev. J. Menzies, Fell. of Corpus Christi Coll.

Rev. T. Medland, Fell. of Corpus Christi Coll.

BACHELOR IN CIVIL LAW.

Rev. James Buckingham, Wadham Coll.

MASTERS OF ARTS.

W. E. Surtees, University Coll. gr. comp.

Rev. George Lillingston, Worcester Coll.

Henry Hilton, Worcester Coll.

G. Waring Ormerod, Brasenose Coll.

Dugald Campbell Gill, St. John's Coll.

Fitzharding Berkeley Portman, Fell. of All Soul's Coll. grand comp.

John Basset, Christ Church, grand comp.

Rev. Fred. Francis Fawkes, Christ Church.

Henry Wall, St. Alban Hall.

Henry Byne Carr, University Coll.

Rev. J. Walrond Burrough, Queen's Coll.

Rev. William Stone, Wadham Coll.

J. Mont. Cholmeley, Fell. of Magdalen Coll.

Rev. T. H. Whorwood, Fell. of Magdalen Coll.
Thomas Harding Newman, Demy of Magdalen Coll.

Rev. Henry Trevor Wheler, Merton Coll.

Charles Winsor, Wadham Coll.

Rev. J. Longueville, Wadham Coll.

John Phillips, Scholar of Pembroke Coll.

BACHELORS OF ARTS.

John Moore Capes, Balliol Coll.

Samuel Dendy, Trinity Coll.

Thos. Alexander Matthews, Trinity Coll.

William Surtees Raine, Exeter Coll.

Robt. Wilson, University Coll. grand comp.

BRASENNOSE COLLEGE.

A Fellowship is vacant, open to Graduates of this University, being natives of the county of Chester, or of Lancaster, south of the Ribble, and not exceeding eight years from the day of their matriculation.

Candidates are required to announce themselves to the Principal, on or before Thursday, the 21st instant, and to deliver, at the same time, Testimonials from their respective Colleges or Halls.

MERTON COLLEGE.

Mr. John Thomas Henry Peter, B.A. of Christ Church, has been elected a Fellow of Merton College.

ORIEL COLLEGE.

The following gentlemen were elected Fellows of Oriel College :—William Sheppard, B.A. Scholar of Trinity; Charles Daman, B.A. Demy of Magdalen; Henry Sheppard, B.A. Scholar of Worcester; and Edward Arthur Litton, B.A. Balliol.

TRINITY COLLEGE.

There will be an Election of Four Scholars on Monday, May 30. Candidates must be above sixteen and under twenty years of age, and will be required to present, in person, to the President, certificates of baptism, and testimonials of conduct, together with a Latin epistle, to request permission to offer themselves, at nine o'clock on Wednesday morning, May 25.

CAMBRIDGE.

Regulations for Tyrwhitt's Hebrew Scholarships.—The Syndicate appointed to re-consider and renew the Tyrwhitt's Scholarship regulations, which have ceased to be in force, have recommended to the Senate as follows :—

1. That there shall in future be six scholarships, called Tyrwhitt's Hebrew Scholarships.

2. That the candidates for these scholarships shall be, first, (*actualiter*) Bachelors of Arts or Inceptors, who are not of sufficient standing to be created Masters of Arts; or, secondly, Students in Civil Law or Medicine, of not less than four, or more than seven years' standing, who shall be required, before they are admitted to become candidates, to produce certificates

from their respective professors, that they have kept the exercises necessary for the degree of Bachelor of Law or Physic.

3. That out of the net annual proceeds of Mr. Tyrwhitt's benefaction, the sum of 150*l.* be divided among the six scholars, in the proportions hereinafter specified.

4. That the electors to these Scholarships shall be the Vice-Chancellor, the Regius Professor of Hebrew, the Professor of Arabic, and two members of the Senate, to be nominated by the different colleges, according to the cycle of Proctors.

5. That if the Regius Professor of Hebrew, or the Professor of Arabic, or both of them, shall decline, or be prevented from examining, a deputy or deputies shall be appointed by a Grace of the Senate.

6. That if it shall happen at any time, that two of the offices severally constituting electors are united in the same person, the deputy for the elector in respect of one of the said offices shall be the Lord Almoner's reader in Arabic; but if in any case the Lord Almoner's reader shall decline the office of deputy examiner, or shall be prevented from undertaking the said office, a deputy examiner shall be appointed in his place by a Grace of the Senate.

7. That if the Vice-Chancellor, the Regius Professor of Hebrew, the Professor of Arabic, or any two of them, shall be members of the same College, no elector shall in that case be appointed by that College, according to the cycle of Proctors; but the appointment shall be made by a Grace of the Senate.

8. That the appointment, when requisite, of an examiner or examiners by Grace of the Senate take place at the first congregation in the Lent term of the year, and that the examiner or examiners so appointed continue in office until the first congregation in the Lent term of the following year.

9. That the examination for these Scholarships commence annually on the second Wednesday in May; and that persons intending to be candidates send in their names to the Vice-Chancellor on or before the first day of May.

10. That two scholars be elected in each year; that the first in the order of merit of these two receive an annual stipend of 30*l.*, and the second an annual stipend of 20*l.*, for three years from the time of election; that in case of equality of merit, the stipend of each be 25*l.*

11. That should it appear in any case to the majority of the electors that no one of the candidates is deserving of a Scholarship with the stipend of 30*l.* a-year, it

shall be competent for them to elect one scholar only, with the stipend of 20*l.* a-year.

12. That in case there shall be a deficiency of deserving candidates for the two Scholarships in any year, the electors shall have power, in the second or third succeeding year, to elect additional scholars into the vacancy or vacancies thus occasioned: after which the stipends, belonging to the Scholarships which have not been filled up, shall be appropriated in the manner appointed in the next regulation.

13. That the residue of the net annual proceeds of Mr. Tyrwhitt's benefaction not already disposed of by the third regulation, together with all accumulations which may arise under the twelfth regulation, shall form a fund to be expended in the promotion and encouragement of Hebrew Literature, at the discretion of the examiners, provided that not more than a third part of such fund be expended in any year.

14. That the account of this bequest be kept distinct from the general account of the University, and be annually audited by the electors in Michaelmas term before the first of November; and being so audited, shall be laid on the Registry's table in the Senate-house at the next congregation, for the inspection of the Senate.

15. That these regulations shall be in force until the first congregation in Lent term, 1842.

ELECTION.

The election for the office of the Public Orator terminated on Wednesday evening, the 27th ult. The votes were, for

Mr. Crick	357
Mr. Thorp	316

GRACE.

A grace passed the Senate, appointing Joseph Watkins Barnes, M.A., Fellow of Trinity College, Deputy Proctor in the absence of Mr. Heavyside.

The designs for the Enlargement of the University Library have been deposited in the Library for the inspection of Members of the Senate.

TRINITY COLLEGE.

Philip Howard Frere, B.A. Scholar of Trinity College, has been elected one of the Travelling Bachelors on the Foundation of William Worts, Esq.

The Rev. M. Prickett, M.A. has been elected by the Master and Seniors of Trinity College, one of the Chaplains of that Society, on the resignation of the Rev. G. A. Smedley, M.A. Vicar of Chesterton.

The following gentlemen of Trinity College have been elected Scholars of that Society:—

C. M. Phillips	J. A. Frere	
Thacker	Heath	
Sadler	Gregory	
Stooks	Vaughan	
Sykes	Edlestone	
Blake	Pollard, sen.	
Maitland	Hardcastle	
Hodgkinson	Murray	} Westm. Schol.
Howson	Fisher	
Grant	Stedman	
Barton		

ST. JOHN'S COLLEGE.

The following gentlemen have been elected Fellows of St. John's College:—
Rev. William Pound and William Hey, on the Foundation; and the Rev. James William Inman, on Mr. Platt's Foundation.

PHILOSOPHICAL SOCIETY.

At the request of the Plumian Professor, with the sanction of the Vice-Chancellor and Plumian Trustees, and by permission of the Lords Commissioners of the Admiralty, the Astronomer Royal has commenced a course of Experimental Lectures on Optics, Mechanics, and Hydrostatics, in the room beneath the University Library.

Meetings of the Cambridge Philosophical Society for the present term:—
Monday, May 2; Monday, May 16.

At a meeting of the Philosophical Society, April 18, Professor Sedgwick, V.P. in the chair, various presents of books, &c. were announced. At the end of the meeting, Professor Sedgwick gave an account, illustrated by drawings, of the geology of Wales, and the sequence of the older rocks, as made out by his own researches, and those of Mr. Murchison.

MARRIAGES.

At Trinity Church, Chester, Robert Lowe, M.A. Probationer Fellow of Magdalen College, to Georgiana, second daughter of the late George Orred, Esq., of Aigburth, near Liverpool.

Anthony Cleasby, Esq., Barrister-at-Law, and Fellow of Trinity College, Cambridge, to Lucy Susan, youngest daughter of the late Walter Fawkes, Esq. of Farnley Hall, Yorkshire.

At the British Embassy, at Paris, William Ricketts Parker, Esq., late a Gentleman-Commoner of Oriel College, to Anna Maria, daughter of the late Henry Taylor, Esq. of the Civil Service, Madras.

Rev. Edward Thompson, cousin of the Earl of Lonsdale, to Miss Ellen Percy, fifth daughter of the Bishop of Carlisle.

At North Elmham, Norfolk, by the Rev. H. E. Knatchbull, the Rev. W. H. Hanson, Fellow of Caius College, Cambridge, and Rector of Hockwold, near Wilton, Norfolk, to Anne Frances, daughter of the late, and sister of the present Right Hon. Sir Edward Knatchbull, Bart. M. P.

Rev. Edward Harston, of Burton-on-Trent, to Anne Grenville, eldest daughter of R. W. Buttemer, Esq. of Kennington.

At St. Mary Magdalen Church, by the Rev. Dr. Gilbert, Principal of Brasenose College, the Rev. Richard Greswell, B.D. Fellow and Tutor of Worcester College, to Joana Julia, youngest daughter of the late Rev. James Armetriding, M.A. Rector of Steeple Aston, and formerly Fellow of Brasenose College.

On the 5th ult., at Birmingham, the Rev. James Appleton, M. A. of St. Neots, to Lucy Mary, only daughter of the late Mr. Nathaniel Lea, of the former place.

At St. Luke's, Chelsea, by the Rev. John Rush, LL.B., father of the bride, C. E. Broome, Esq. B.A. of Trinity Hall, to Charlotte Harmah, grand-daughter of the Rev. Montague Rush, of Heckfield, Hants.

At St. Margaret's, Lothbury, by the Right Rev. the Lord Bishop of Lincoln, John Banks Hollingworth, D.D., Norrisian Professor of Divinity, and Archdeacon of Huntingdon, to Mary Ann Tabor, third daughter of John Tabor, Esq. of Finsbury-square.

Rev. Richard William Wake, youngest son of the late Sir William Wake, Bart. and Rector of Courtenhall, Northamptonshire, to Harriet, youngest daughter of the late Right Hon. Henry Grattan.

Rev. S. J. Love, of Keady, Armagh, to Emily, daughter of R. S. Johnston, Esq. of Manchester.

Rev. Edward Powell, Vicar of Gurteens, county Sligo, to Louisa, eldest daughter of Lieut.-Col. E. T. Fitzgerald, K.H. of Turrough Park, county Mayo.

At Alveston, Gloucestershire, by the Rev. Dr. Charleton, the Rev. E. P. Morgan, late of Jesus College, to Charlotte, third daughter of the late Rev. John Sibley, Rector of Walcot, Bath.

On the 6th ult., at Charlton Kings, Gloucestershire, the Rev. James F. S. Gabb, M. A. Fellow of Jesus College, and Incumbent of Charlton Kings, to Eliza, daughter of W. Baylis, Esq. of Hearne House.

The Rev. George Knight, B.A. of St. Edmund Hall, to Sophia, eldest daughter of the Rev. John Hill, Vice-Principal of St. Edmund Hall.

At St. George's, Hanover-square, London, Lord Oxmontown, eldest son of the Earl of Rosse, and B.A. of Magdalen College, Oxford, to Mary, eldest daughter of John Wilmer Field, Esq. of Heaton Hall, and Helmesley Lodge, Yorkshire.

At All Souls', Marylebone, London, Henry Iltid Nicholl, M.A. of St. John's College, Oxford, eldest son of Iltid Nicholl, Esq. of Portland-place, to Mary Anne, second daughter of Henry Hoyle Oddie, Esq. of the same place, and of Colney House, Herts.

At Weobly, the Rev. George Enoch, of Aberdovy, Merionethshire, to Elizabeth, eldest daughter of the late Mr. James Baskerville.

At the residence of the British minister, Copenhagen, by the Rev. R. Stevenson Ellis, M. A. Chaplain to the Mission, &c., the Rev. Nugent Wade, M. A. British Chaplain at Elsinore, to Louisa, fourth daughter of the late Charles Fenwick, Esq. his Britannic Majesty's Consul in Denmark.

Rev. John Wyld, of Bellbroughton, Worcestershire, to Jane, youngest daughter of the Rev. Thomas Philpott, Rector of Pedmore, Worcestershire.

Rev. Benjamin Hemming, Curate of Broadway, Worcestershire, to Caroline, youngest daughter of Mr. Beesley, of the city of Worcester.

On the 2d ult. at St. Pancras Church, London, Martin, youngest son of the Rev. Arthur Annesley, M. A. of Trinity College, Cambridge, Rector of Clifford Chambers, Gloucestershire, to Sarah Charlotte, daughter of William Penn, Esq. of Brighton.

BIRTHS.

March 19, at Mickleton Vicarage, Gloucestershire, the lady of the Rev. J. N. Edwards, of a son.

March 20, at Bickenhill, the lady of the Rev. C. T. Elers, of a daughter.

March 22, at Oddington, the lady of the Rev. R. Eldridge, of a daughter.

March 23, at her mother's, (the Viscountess Glentworth), at Clifton, the

Hon. Emily Gray, lady of the Rev. Henry Gray, Rector of Almondsbury, near Bristol, of a daughter.

March 24th, the lady of the Rev. John Bental, of Little Dean's-yard, Westminster, of a son.

On the same day, the lady of the Rev. R. R. Faulkner, Perpetual Curate of Havering-atte-Bower, Essex, of a still-born son.

March 30, at Fulham, the lady of the Lord Bishop of London, of a daughter.

On the same day, the lady of the Rev. H. C. Knox, of Loughton, Sussex, of a son.

On the same day, at Ashleworth, near Gloucester, the lady of the Rev. C. Hardwicke, of a daughter.

April 8, at Baughurst, the lady of the Rev. R. B. Pinniger, M.A. of Pembroke College, of a daughter.

April 9, at Southrepps, the lady of the Rev. John Dolphin, of a daughter.

April 10, at Amen-court, St. Paul's, the lady of the Rev. W. J. Hall, of a daughter.

April 10, the lady of the Rev. William Andrewes, of Buckingham, of a daughter, still-born.

April 11, at Hatton Parsonage, near Warwick, the lady of the Rev. John Lynes, of a daughter.

April 11, at Tunstall Rectory, Suffolk, the lady of the Rev. T. G. Ferraud, of a son.

April 12, at the residence, St. James's Chapel, Hampstead Road, the lady of the Rev. Henry Stebbing, of a daughter.

April 14, at Reading, the lady of the Rev. F. Valpy, of a daughter.

April 17, in New Bridge-street, London, the lady of Edward Baldwin, Esq. M.A. of St. John's College, of a son.

April 18, at Merriman's Hill House, the lady of the Rev. George St. John, of a son.

At the Rectory, Beaumont, Essex, the lady of the Rev. B. J. Harrison, of a son.

At Great Rissington, the lady of the Rev. W. S. Escott, of a daughter.

At the Vicarage, Ware, the lady of the Rev. H. Coddington, of a daughter.

At Speenhamland, the lady of the Rev. John A. D. Meakin, M.A. Curate of St. Mary's Chapel, of a son.

NOTICES TO CORRESPONDENTS.

Our opinion as to the evil tendencies of such appointments as are alluded to by "H. M. Laicus" coincides with his own, but to the remedy he prescribes we demur.

We admire the spirit of "A Layman," and would have published his letter had we space.

The same must be our apology to "X." and to numerous other friends.

ERRATA.

Page 193, line 5 from bottom, *for* "violence," *read* "violation."

Page 212, line 8 from bottom, *for* "Sacrament," *read* "salvation."